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# Speculum Gy de Clarewyke.

HERE FOR THE FIRST TIME PRINTED  
AND FIRST EDITED FROM THE MANUSCRIPTS.

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## INAUGURAL DISSERTATION

FOR OBTAINING THE DEGREE OF DOCTOR OF PHILOSOPHY

PRESENTED BEFORE THE PHILOSOPHICAL FACULTY

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at press for the EARLY ENGLISH TEXT SOCIETY.



STUDY of the poem *Speculum Gy de Warewylke* was begun on the twelfth of March 1894 under the kind and gracious guidance of the late Professor Dr. Julius Zupitza. An edition was prepared in German as well as in English, and the text passed to press in May 1896. All investigation connected with the poem was completed by that date.

The work in its later stages has been subject to the able direction of Professor Dr. Schick, and through his courtesy and the kindness of Dr. Furnivall the accompanying pages offer selections from the edition about to be given to the public by the Early English Text Society. That volume includes criticism of the text, explanation of the arrangement of the material, various chapters devoted to the examination of the language and metre of the poet, to the genesis of the narrative, to its literary history, its chronology, and its authorship. It may be added, that continued ill-health and pressing academic duties have retarded somewhat this issue.



## INTRODUCTION TO THE *SPECULUM*.

"sothe stories ben stoken vp and straught out of mynde  
and swolowet into swym by swiftenes of yeres.

. . . olde stories of stithe, þat astate helde,  
may be solas to sum . . . , þat suet after,  
to ken all the crafte, how þe case felle,  
by lokying of letturs, þat lefte were of olde."<sup>1</sup>

### CHAPTER I.

#### TITLE AND LITERARY NOTICES OF THE POEM.

##### § 1. *Study of the Title of the Poem.*

1. TITLE of the poem of the present edition, *Speculum Gy de Warewyke*, is extant in the MS. 525 of the Harleian collection (fol. 53a). That *Speculum Gy de Warewyke* designated the text at the period of its authorship, or even that the poet ascribed title to his composition, the MSS. do not determine. Four MSS. add nothing in proof ( $A_1A_2DH_1$ ), three being incomplete (cf. Chap. II. 1, 3, 4, 5). The MS. Bibl. Reg. 17. B. XVII. confirms preference for the element *Speculum* (cf. Chap. 2).

*Speculum Gy de Warewyke* incorporates in archaic orthography the grammatical form of the manuscript, yet the colophon may be interpreted to read in conformity to the narrative: *Speculum Gy[donis] de Warewyke*,<sup>2</sup> *heremite*,<sup>3</sup> *secundum Alquinum* (cf. Chap. II. 6). That this modification is not necessary, is indicated if the insertion of punctuation be permitted in the seemingly inaccurate combination designating this volume. *Speculum: Gy de Warewyke* presents a mediæval aspect of the Guy doctrine; for was it not a received tradition, that the stalwart conqueror of Colbrond was "England's mirror and all the world's wonder"? Was it not his

<sup>1</sup> From the *Destruction of Troy*, verses 11, 12, and 21 ff.

<sup>2</sup> The significance of the bracket (]) uniting *Warewyke* and *heremite* (cf. Chap. II. 6) seems to be purely connective, and not indicative of couplet formation.

<sup>3</sup> Mediæval genitive equivalent to *heremito*.

high destiny, "to hold, as 'twere, the mirror<sup>1</sup> up to nature to show to virtue her own feature"? The exact reading of the scribe admits of varied interpretation, subject to individual speculation, whether it be rendered *Mirror to Guy* or *Mirror of Guy*, glorious "myroure" in whom to senal his socour (v. 706), or uphold for emulation a national hero as a mirror reflecting ideal line of conduct, refracting English glory, or mirroring the knight himself in his exalted religious consecration. In idealized glorification, no longer mortal, to him it could have been said, *Speculum sine maculâ*:

"Thou mirror,  
In whom, as in the splendour of the sun,  
All shapes look glorious, which thou gazest on!"

That the poet availed himself of mediæval licence, departed from the rigid application of verses 505, 506, and portrayed his warrior as example to all the world, *A cheef mirour of al the feste* (Ch., *The Book of the Duchesse*, v. 974), *An exemplarie, & mirroure* (Lyd., *Temple of Glas*, v. 294), *Mirroure of wit, ground of gouernaunce* (T. of Gl., v. 754), the MS. itself assumes through the orthography of its copyist, in literal application. Similar appearance<sup>2</sup> repeats itself in the person of the English Sidney, "glorious star" of Penshurst, in intellectual and moral characteristics also "lively pattern . . . lovely joy . . . . born into the world to show our age a sample of ancient virtue" in chivalric soldiership and princely gentlemanliness. The poetical Mirror<sup>3</sup> is explained again through the language of Langland, v. 175 (CXIX); Spenser, *Shepheardes Calendar* for October, v. 93; Henry V. ii. Chor. 6; *Gorboduc*, Act I. sc. 3, v. 798.

The excellence of the appellation in any of its interpretations is evident. In that it embodied characteristic features of the poem whose hero is Guy of Warwick, and in that it is in harmony with a popular mediæval phase of intellectual activity, *Speculum Gy de Warewyke* places the associated text in its natural environment. The interest of the episode centres in the valiant knight Guy of Warwick, and *Speculum* gives to the homily romance with which the poem is clothed, it is not to be denied, a mediæval charm. In literary worth Guy's sweet English "sarmoun" gains by association with the greater romance. It gains in historical and philological interest through the

<sup>1</sup> *Hamlet*, III. ii. 20.

<sup>2</sup> Pico della Mirandola was likewise Phoenix to his age among his contemporaries.

<sup>3</sup> See *Temple of Glas* 974, with note to 294 (p. 92), and Chaucer *Against Women Inconstant*, v. 8: *Riht as a mirour nothing may impresse*.



factor *Speculum*, since through this designation it links itself with the period of its composition. The term *Speculum* was in the estimate of Lorentz<sup>1</sup> (cf. *Alcuins Leben*, p. 199) applicable to the *Liber* (Alcuin's *De Virtutibus et Vitiis Liber*). Lorentz maintains, that the *Liber* was devised as a mirror, and that to the mind of Alcuin it existed as a *Speculum* to enable Count Guido to determine, *was er zu thun und was er zu lassen habe*<sup>2</sup> (*Leben*, p. 199), thus paraphrasing liberally the passage, *Caput V*, line 5 f. (cf. Froben, Vol. II, Part I, p. 129), underlying verses 505, 506 united with 71—74 of the present text. Paulin (*Histoire Littéraire de la France*, 1866, p. 315) refers to the *Liber*: *qu'il lui servit de miroir, où il verroit d'un coup d'œil ce qu'il auroit à faire et ce qu'il auroit à éviter*. Yet nowhere is the *Liber* formally termed *Speculum*. The argument of Lorentz had been anticipated by some hundreds of years, and had been practically applied to the version addressed to Guy of Warwick. *Speculum* is amply supported by the subject-matter of the poem, and *Speculum* could not have been without worth in the sympathies of a mediæval poet.

2. In its brief literary connection the tenth poem of the Auchinleck folio has attained recognition as *Epistola Alcuini*. Kölbing, *Englische Studien*, vol. vii, p. 183, Morley, *English Writers*, vol. iii, p. 281, and Zupitza in private correspondence, have given sanction to that title. The eminent authority of so illustrious a triumvirate in letters, and the prestige of literary and printed notice, would at momentary glance seem to make additional search for the lost heading of the Auchinleck poem unnecessary. But *Epistola Alcuini* names Alcuin's *Liber* (*De Virtutibus et Vitiis Liber*) and other treatises ascribed to Alcuin. Obliterating the claims of an English poem to the nomenclature *Epistola* through the paramount right of priority of co-ordinate grouping are the following classical MSS., each an *Epistola Alcuini*. *E Musæo* 214 (formerly numbered 68) fol. 51 b—fol. 68 b, and Bodl. 3558.5 (cf. *Catalogus Bernardi*) of the Bodleian Library; Cotton Vesp. A. XIV. *Epistola Alcuini Levitæ*, i. e. *Diaconi, qui illie in quibusdam epistolis nuncupatur*

<sup>1</sup> Lorentz (professor of history at the university of Halle), author of *Alcuins Leben, ein Beitrag zur Staats-Kirchen- und Culturgeschichte der Karoling. Zeit* (Halle, 1829), translated by Jane Mary Slee, *The Life of Alcuin*, and published in 1837.

<sup>2</sup> The exact passage, *Liber V*, 2 ff. is translated as follows: Here lies the knowledge of true blessedness; for therein as in a mirror man may consider himself, what he is and whither he goeth, applied by West in *Alcuin and the Rise of Christian Schools* (1893), pp. 115 f.

*Albinus cum versibus in fine* of the Museum collection; *Bibl. Reg.* 5. E. IV. and *Bibl. Reg.* 6. A. XI. (cf. Book Index), and the *Epistola ad Eulalian*, etc. Aside from primary grounds for discarding *Epistola Alcuini*, the co-existence of numerous distinct works having legitimate claim upon that title, the form itself is not exact. In immediate application it could be employed only at cost of testimony of the poem concerning its contemporary history. Morley's title correctly applied should read *Epistola Alquini (Alquyni)*. Historically and on basis of the MS. *Alquyn* is the orthography demanded by a work of the period of the *Speculum*; cf. ten Br., *Ch.* p. 67, 68; Siev. § 208; Sweet, *N.E. Gr.* p. 254 (O.E. *Alhwine*, *Ealhwine*; Latin period *Alcuinus*; M.E. *Alquin* or *Alquyn*).<sup>1</sup> The poet writes of the author Alquin (*Alquyn* in MSS. A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R): *Alquin was his rihte name*, v. 39. Moreover even Latin MSS. of the fourteenth and fifteenth centuries do not hesitate in adopting the orthography Alquin, Alquyn (the distinction *i*, *y* having no philological weight, cf. ten Br. § 9 and § 22; Morsb. § 112) in transcripts of the works of Alcuinus (Albinus Flaccus), cf. *Epistola Alquini*, MS. *Bibl. Reg.* 5. E. iv.; MS. *Bibl. Reg.* 6. A. xi.; Lambeth MS. 378, where *in librum alquini*, *Pro alquino*, etc. occur.

Apart from the misconception liable to result through confliction among texts bearing the same title, the English poem, distinct and individual in character, a new creation, merits distinctive recognition, a specific place in literature. Its value rests neither in its connection with Alcuinus, nor in his theological views. It does not incorporate the philosophy of the schools of Charlemagne. Its interest centres rather in that very vivid personality, that illustrious knight Gy de Warewyke, for whom this discourse was prepared. *Speculum Gy de Warewyke* belongs to the field of literary history, not to theology. It is a member of that greater Romance cycle, whose brilliant hero is Sir Gy.

3. Warton's title ranks the discourse among poems of the ballad order. *Guy and Alquine* (cf. Warton, § 2 of this chapter) has the merit of granting its poem environment in the English Guy legend, classifying it, through analogy, with *Guy and Colronde* (cf. Percy's Folio MS. vol. ii. p. 509 ff.), *Guy and Phelis*, *Guy and Amarant* (cf. Percy's *Reliques*,<sup>2</sup> Part II, pp. 329 ff., 331 ff.). Warton was

<sup>1</sup> Over forms of Alcuin's name compare Schönefelder in his monograph, *Alcuin et Charlemagne*, p. 4 (and Pertz, *Monum. Germ. Script.*, I, p. 75); over its significance, see Hamelin, *Essai sur la vie et les ouvrages d'Alcuin* (1873), p. 10.

<sup>2</sup> Edition of Walford, 1880.

probably indebted to some MSS. Catalogue for the suggestion, perhaps in connection with the heading of the *Catalogue of the Arundel MSS.*, vol. ii, edition of 1832, naming the poem *Gy Earl of Warwyke and Dekene Alquyne*.<sup>1</sup> Warton's title is without authority historical or manuscript. Equally ungrounded is Scott's (also Laing's) title. As "A Moralization upon certain Latin Texts," apparently an invention of Scott (or of Leyden, cf. § 2) to characterize the subject-matter of the selection, it figures in *Sir Tristrem* (also in *A Penni worth of Witte*, etc.).

4. The puissant merit accredited to the *Speculum* in mediæval literary history is testified to with eloquent voice through its popularity. Hundreds of varieties of the general type are locked up in MS. collections throughout the world. *Speculum Stultorum* (ed. Wright, 1872) depicted in satire English foibles of the 12th century through Nigel Wireker, and the 14th century is resplendent with a glittering array of *Specula*. The position of the *Speculum* in that century is in the technique of theology.<sup>2</sup> In testimony the following list of theological *Specula* from MS. works has been collected, but the various Christian attributes associated with the *Speculum* are too numerous for immediate specification. The *Speculum* links with itself *humane salvationis* in a large vast family of virtues. It is *Speculum Confessionis, Christianorum, Mundi, Philosophiæ, Religionum, Speculatorum, Innocentiæ, Devotorum, Contemplationis* (a *Ladder of Perfection*), *Peccatoris*. It is a *Christian Mirror*, a *Mirror for Maydens, Of Penance, Of Sinners, Of Lewd Men and Women, Of Chastite*,<sup>3</sup> *Of the Sacrament, Of Penance, Le Mirouer des Dames, Le Miroir du Monde, Die Sprighel der sonden . . . van Jan iof Weeri*, a heterogeneous collection<sup>4</sup> indeed, elaborate attributes of a unique type of literature. They include all the tenets of Christian doctrine, and embrace all aspects of life inspiring to the 14th century mind. The spiritual history of the 15th century is enriched by the exquisite seriousness of a *Speculum of 7 gyftus of the holi gost* (MS. Ff. iv, 9, Camb. Univ.), of a *Myroure to deuot peple* (MS. Gg. I. 6), and by a *Speculum etatis hominis* (MS. Gg. IV. 32), whose mirror is de-

<sup>1</sup> Also description of *The Index to the Arundel and Burney MSS. in the British Museum*.

<sup>2</sup> This distinction applicable to the generic *Speculum* is irrespective of the subject-matter of the individual text.

<sup>3</sup> *The Mirroure of Chaastitee*, MSS. Harl. 2322, 2325.

<sup>4</sup> For MS. *Specula* compare MSS. Harl. 113, 116, 953, 1255, 1706, 1713, 2339, 2388, 6581, etc.; Add. MSS. 17,539, 22,283, 25,089, 29,951; Royal MSS. 16 E v.; 8 F X.; 5 B IX., etc.



picted twelve times in twelve distinct circles to reflect the twelve ages of man. Bonaventure's "boke that is clepid" *Myroure of the blissid Lif of Jesu Crist* has disseminated its truths through manifold translations,<sup>1</sup> and was printed by Caxton. In MS. Arundel 112 (see also MS. Arundel 120) the text is embalmed in a paper 4to. of the 15th century entitled: "*The myroure of the blessed lyfe of oure Lorde Ihesu Criste*, translated from the Latin of Bonaventura with some additions by the translator, and a Treatise at the end on the Body of Christ against the Lollards." A Bodleian MS. is an *Apology for a looking-glass* by Apuleius against Æmilian, in English verse. Harley MS. 3277 contributes a paper book, *A Looking glasse for Loooveres*, "wherein are conteyned two sortes of amorous passions, the one expressing the trewe estate and perturbations of hym that is overgon with love; the other a flatt defyance to love and his lawes," containing "78 passions or chapters of prose verse." In 1509 the *Ship of Fooles* decreed the dimming of the fair radiance of the chaste theological *Speculum* by the profane *Mirour of good Manners*. So late as the 17th century is still to be found the ubiquitous *Speculum*, a spectrum for laymen in the *Mirror for Martyrs* (1601), from the hand of one Weever. In *Speculum Crape-Gownorum*, of the Advocates' Library, are "Observations and Reflections upon the late sermons of some that would be thought Goliahs for the Church of England." London, 1682. Berjeau published, 1861, *reproduit, en Fac-simile, Le plus ancien Monument de la xylographie et de la typographie réuni, Speculum Humanæ Salvationis*.

The various *Mirrors* belong to a later period. These descendants of the *Speculum* have imbued new life into earlier saintly themes, and *Speculum* no longer suggests *dedly synnes, confessiones* and bands *clericorum* (Arund. 452) for the religious life of the soul, a *Speculum Conscientiæ*,<sup>2</sup> but names worldly activity and profane subjects in its rank and file of *Princely Deedes* (1598), *Constant Penelopes* (cf. Percy's *Reliques*), and *Mirrors of Knighthood*, not to forget Gower's *Speculum* of "Virtues and Vices" (*i. e.* *Meditantis*) and that most "dolefully dreary"<sup>3</sup> *Mirror for Magistrates* (London, 1563), Gascoigne's *The Steel Glas* (1576), his *Glass of Government*, and the looking-glass of Thomas Lodge and Robert Green: *A Looking*

<sup>1</sup> Cf. Add. MSS. 11,565, 19,901, 21,106, 22,558, 30,031; Sloane MS. 1785; Cot. Tib. 6, VII.; Harl. 435, 2241, etc.

<sup>2</sup> Cf. MSS. Harl. 5398; Sloane 3551.

<sup>3</sup> Cf. Lowell, *The Old English Dramatists*, "Marlowe," p. 30.



*Glasse for London and England.* Here could be numbered from all ages all those *Specula*, in whose “immortal flowers of poesy,”

“As in a mirror, we perceive  
The highest reaches of a human wit.”—*Tamburlaine*.

## § 2. Literary History of the Manuscripts.

Specific mention of the *Speculum* is to be found in a brief and inexact characterization of its Auchinleck text,<sup>1</sup> published by Sir Walter Scott<sup>2</sup> in 1804, through the “Introduction”<sup>3</sup> to *Sir Tristrem*,<sup>4</sup> Appendix IV., pp. cxii. f., and reprinted in various subsequent editions,<sup>5</sup> in 1811 and 1819 under the same numbering of the page, in 1806,<sup>6</sup> p. cviii., in 1833, pp. 112 f. After 1811 *Sir Tristrem* was included with its Introduction in the collective editions of Scott’s *Poetical Works*, often with the pagination 112. Compare the edition of 1868, mentioned by Kölbing (*Engl. Stud.* vii.).

In 1857 David Laing, in his “preface” to *A Penni worth of Witte, Florice and Blaunchefflour*,<sup>7</sup> etc., incorporated Scott’s Intro-

<sup>1</sup> This description plays a minor part as a single detail in a general sketch of the various texts comprising the Auchinleck folio. Scott’s summary is still offered in the *MSS. Catalogue* of the Advocates’ Library, classifying the Auch. MS.

<sup>2</sup> Reference to the life of Sir Walter Scott, as employed in this edition, is afforded by *Memoirs of the Life of Sir Walter Scott, Bart.*, by John Gibson Lockhart, the Riverside Press, 1881; and by Richard H. Hutton’s *Sir Walter Scott* (in Morley’s *English Men of Letters*), 1878.

<sup>3</sup> Material for this “Introduction” seems to have been collected by John Leyden (d. 1811 in India), the eminent Oriental scholar (cf. Hatton, pp. 65, 66), and the faithful ally of Scott in the transcriptions of *Sir Tristrem* (cf. Lockhart, vol. ii., p. 54). Leyden aided Scott in the preparation of the *Border Minstrelsy* (see Lockhart, vol. ii., p. 46), and it was Leyden who prepared the bulky transcript of *King Arthur*, a fragment of seven thousand lines (*Life of Scott*, pp. 60, 61), used by Ellis in his *Specimens of Early English Metrical Romances*. Leyden published, on his own responsibility, *The Complaynt of Scotland* (written 1648) in 1802.

<sup>4</sup> *Sir Tristrem; a Metrical Romance of the Thirteenth Century*; by Thomas of Ercildoune, called the Rhymer. Edited from the Auchinleck MS. by Walter Scott, Esq., Advocate, Edinburgh. This work was published the second of May, 1804.

<sup>5</sup> The edition of 1804 comprised but one hundred and fifty copies, to be sold at two guineas a volume. These are now broadly scattered, and are difficult of access. Indebtedness is due to the British Museum for the copy used in the preparation of this edition.

<sup>6</sup> Seven hundred and fifty copies of the subsequent edition in 1806 were necessary to satisfy the public demand. These editions heralded that ill-fated connection with Ballantyne, the *Aldiborontiphoscophornio* of Scott.

<sup>7</sup> *A Penni worth of Witte: Florice and Blaunchefflour; and other Pieces of Ancient English Poetry*, “Selected from The Auchinleck Manuscript. Printed at Edinburgh, For the Abbotsford Club.” 1857. Laing’s edition is also with difficulty accessible. The *Speculum* is indebted to the copy in the library of the British Museum.

duction without attributing it immediately to its direct source. Notice of this poem (Auch. MS.) stands on p. xiv., numbered 10 (see § 3, 1), and called "A Moralization upon certain Latin texts," thus retaining Scott's title, and failing to correct the defective enumeration of *Sir Tristrem*. For recognition of later date the *Speculum* is indebted to Eugen Kölbing in *Englische Studien*, vol. vii., pp. 178 ff., in his exhaustive study of the Romance selections preserved in the Auchinleck MS. Here, p. 183, designated "Epistola Alcuini," occurs the only entirely reliable account of the *Speculum*. Kölbing prints the first ten verses of the poem and the remaining portions of the twenty-five (ll. 1007—1031) imperfect lines (cf. § 3, 1). The Auchinleck text also received casual notice by Warton and by Morley. In Warton's *History of English Poetry* (edited by Hazlitt, vol. ii., p. 29), the *Speculum* is classified as "Guy and Alcuine" in a list that purports to include the "principal pieces" of the Auchinleck MS. Morley gives a table of the contents of the folio, naming the *Speculum* "Epistola Alcuini" (Morley, *English Writers*, vol. iii., p. 281).

But the earliest known reference to the poem, apart from rarely meagre statistics, is furnished by Ritson,<sup>1</sup> two years earlier than the appearance of *Sir Tristrem*. In *Ancient Engleish Metrical Romanceës*<sup>2</sup> (London, 1802), vol. i., pp. xcii. and xciii. (pp. 50 f. of the reprint), Ritson connects with Canticum Colbrandi (*Geste, Guy and Colbronde*, Percy, *Reliques*, vol. iii., Part 4, page 26; see also pp. 145, 152, and Percy's Folio MS., vol. ii., pp. 509 ff.), furnishing "the cream" of the Guy romance (Scott, see Lockhart, II., p. 63), an "old Engleish poem" of the Harley MS. 525, *Speculum Gy de Warewyke per Alquinum heremitam* (according to Ritson). Thirty-five lines beginning this MS. were printed in *Germania*, vol. xxi., p. 366, in an

<sup>1</sup> The attitude of his contemporaries toward Ritson, "the ill-conditioned antiquary of vegetarian principles," is well known. He was tolerated only by Scott. Leyden's stanzas, characteristic of Ritson, may be recalled:

"That dwarf, he is so fell of mode,  
Tho ye shold drynk his hert blode,  
Gode wold 3e never finde."

"That dwarf, he ben beardless and bare,  
And weaselblown ben al his hair,  
Like an ympe or elfe;  
And in this world beth al and hale,  
Ben nothyng that he loveth an dele  
Safe his owen selfe."

<sup>2</sup> Of this first edition, the Königlische Bibliothek, Berlin, has preserved the copy referred to in this issue.

article by Prof. Kölbing. Here Kölbing, calling attention to the importance of the Auchinleck text in the Guy of Warwick question, enumerates the other British Museum MSS., the Arundel MS. 140, and the Harleian MS. 1731, but does not mention MS. Dd 11 and MS. Bibl. Reg. 17 B, xvii. Ward, *Catalogue of Romances in the Department of Manuscripts in the British Museum*, gives conspicuous attention to the Harleian copies of this poem.

Of the various MSS. of the *Speculum* the Harley MS. 525 has represented its text to the general public. It is this MS. that has received the weight of attention in print, and apparently from Harley 525 interest has developed in other MSS. of the same text. The salient feature of the title, the introduction of the name *Guy of Warwick*, and, indeed, the fact of the existence of a title<sup>1</sup> in connection with what is apparently a complete poem,<sup>2</sup> having introduction, conclusion, and colophon in a well-preserved and beautifully written parchment, explain the popularity of MS. Harley 525. Interest in the Auch. MS. was awakened through its association with important Romance texts of the same MS. volume. MSS. Harley 1731 and Arund. 140 have received scanty notice, and no printed mention of MSS. Dd 11, 89, and MS. Reg. 17 B. xvii., has been discovered outside of MSS. Catalogues. There is likewise no account to be found of Worseley 67 of this group of texts.

Notices of a hitherto unprinted poem form naturally no imposing list, yet for nearly a century the *Speculum* has been before the public. Its history is nearly contemporaneous with the printed record of the Auchinleck MS. itself. That MS. finds mention first in Percy's *Reliques of Ancient Poetry* (cf. *Engl. Stud.*, vii.). It is described as a whole, or in application to some individual work, with greater or less regard for detail and accuracy, in the various editions of the Auchinleck texts. Kölbing's valuable publications, *Sir Beues, Arthour and Merlin, Amis and Amiloun, Tristrem*, etc., Zupitza's *Guy of Warwick* (see also edition 1875-76), Mall's *The Harrowing of Hell*, the shorter poems through medium of the *Englische Studien*, the editions of Laing, Ritson, and Turnbull, edited privately and for the Maitland Club or the Abbotsford Club, may be consulted,<sup>3</sup> as well as Ellis in *Early English Pronunciation*, vol. ii., p. 428. So

<sup>1</sup> Other MSS. have no marked individuality in MS. relationship, and could be mistaken in each instance for a continuation of a preceding text, except in case of MS. D.

<sup>2</sup> The most conspicuous MSS. are not otherwise complete (cf. § 3).

<sup>3</sup> This list is by no means complete.



early as the date of Ritson's arrangement of its table of contents (*v. ante*), in 1792 the youthful Scott,<sup>1</sup> with a "great meikle nowt-horn to rout on" (cf. Shortreed through Lockhart, I. 230), was scouring the Highlands for ancient lays, and searching for "auld Thomas o' Twizzlehope," and for the information that would culminate later in the interchange of enthusiastic letters between the bard of the *Border Minstrelsy* and George Ellis over the identity of Thomas of Erceldoune. Possibly to that year (1792) might be ascribed Scott's earliest study of the Auchinleck texts.

If the date of the publication of the greater romances become the standard, then the *Speculum*, overshadowed by the broader popularity of the greater Guy history, has not attained with slowness to the dignity of a distinct edition. *Sir Gij* (E. E. T. Soc., Extra Series, xlii, xlix., lix.) arrived at completion only in 1891, and *Sir Beues* (E. E. T. Soc., Extra Series, xlv., xlvi., xlviii., lxxv.) first in 1894. Bibliography of the poem in its connection with the Guy of Warwick tradition would follow each century of the history of printing in England, beginning with Copland's fragmentary edition, placed in 1550 (Zupitza, *Guy*, 1875, p. xi.), and ending only with the present decade.

### § 3. Description of the Manuscripts.

The *Speculum Gy de Warewyke* has been preserved in the following Manuscripts, of which to this date there have been no prints:

#### Auchinleck 10.

1. A<sub>1</sub>. MS. Auchinleck 10, Advocates' Library, Edinburgh. A parchment folio of the early fourteenth century (c. 1327—1340). Concerning the contents of this valuable Romance<sup>2</sup> MS. Kölbing

<sup>1</sup> The correspondence between Scott and Ellis began March 27 in 1801, but Scott's search for Thomas the Rhymer was under way earlier. In June 1795, Scott, through zeal in literary affairs, had been appointed one of the curators of the Advocates' Library, colleague of David Hume (Lockhart, I., p. 271).

<sup>2</sup> Romance in application to contents. The Auchinleck MS., it will be recalled, is a repository for a vast treasure of M.E. romance. It contains the first English version of the Guy of Warwick legend (*Sir Gij of Warwicke*, Auch., Nos. 22, 23, ed. Zupitza), as well as transcripts of *Sir Beues* (ed. Kölbing), *Sir Tristrem* (ed. Scott and Kölbing), *Florice and Blancheflour* (ed. Hausknecht, *Floris and Blancheflour*; cf. also *Flóres Saga ok Blankiflúr*, Icelandic version edited by Kölbing), *King Horn* (ed. Wissmann), *Arthour and Merlin* (ed. Kölbing), *Amis and Amiloun* (ed. Kölbing), *The Legend of Gregory*, named one of the "pearls of M.E. literature" (cf. Schulz, *Die englische Gregorlegende nach dem Auchinleck MS.*; Holtermann, *Ueber Sprache . . . der . . . Gregoriuslegende*, and Neussell, *Ueber . . . mittellengl. Bearbeitung der Saga von Gregorius*), and thirty-six other selections, chiefly Romance poems, whose popularity in the thirteenth and fourteenth centuries is undisputed. They are the "romances of

has treated in detail in *Englische Studien*, vol. vii., pp. 178 ff., with reference to the tenth selection, p. 183 (cf. § 2). The handwriting, distinct and beautiful, is larger than that of other scribes represented in the Auchinleck MS. and is not to be found elsewhere in the folio (cf. also Scott, *Sir Tristrem*,<sup>1</sup> p. cxiii). The present text is written in carefully outlined double columns, so cramped in space, that sometimes the last word, syllable, or letter of the poetical verse is placed above or below the metrical line: cf. lines 66, 113, 267, 277, etc. In its original condition the poem occupied fol. 39a—fol. 48b. There is no title. Folio headings and fol. 48b with concluding lines (ll. 1032—1034) are lost through mutilation<sup>2</sup> of the MS. for illuminations. On fol. 48a parts of twenty-five lines (ll. 1007—1031) have been cut unevenly from the parchment. Subdivision into chapter or section is not indicated. Capitals are used, but they occur without uniformity. Lines 1, 137, 161, and 277 are marked off by large brilliantly coloured introductory letters. Latin texts are in red ink. The letter beginning each line is ornamented with red. On the margin to the left, recurring frequently at unequal intervals, and without reference to subject-matter, is the character ‘¶’ in red: cf. ll. 9, 17, 23, 27, etc. Each leaf contains at the top the lower portion of a Roman numeral, ‘xv,’ in blue ink.

Lines 179, 180, 421, 422, 551, 552, 645, 646, 925, 926 are omitted. The last word of line 232 was not written; *pylt* is supplied in this edition from MS. A<sub>2</sub>. There are a few erasures: lines 33, 178, 197, 202, 249, etc. 268 occurs a second time, apparently in

prys” named in Chaucer’s often quoted lines, *Sir Thopas* (ed. Skeat), 2087—2089, etc., and a portion of them denounced by Ascham a century later in the *Scholemaster*, pp. 79, 80 (reprint of Arber)—and again by Nash in Greene’s *Menaphon*. The “pleasure” of the “booke” “in two speciall poyntes, in open mans slaughter, & bold bawdrye,” killing men “without any quarel,” such baseness as “the single head of an Englishman is not hable to invent,” becomes through Nash the work of “bable booke-mungers,” who “endeavor but to repaire the ruinous wals of Venus court,” “to imitate a fresh the fantastickall dreames of those exiled Abbie lubbers from whose idle pens proceeded those worne out impressions of the feigned no where acts of Arthur of the rounde table, Arthur of little Brittain, Sir Tristram,” etc. He does not “forbeare laughing” in “reding Bevis of Hampton” at “the scrambling shyft he makes to end his verses a like”; cf. also Jusserand, *The English Novel in the Time of Shakespeare*, pp. 307, 308.

<sup>1</sup> Compare the preceding section for the corresponding pagination of this citation in the various editions of *Sir Tristrem*, and in Laing’s *A Penni worth of Witte*, etc. “It (the tenth selection) is written in a different and larger hand than the preceding and following articles,” says Scott.

<sup>2</sup> Cf. *Legendæ Catholice*, “A Lytle Boke of Seyntlie Gestes, Imprinted at Edinburgh in the Year of the Incarnation, MDCCCXL,” p. vi, where the editor wishes that the “Vandal” of these “Hagiologies” had been “qualified to chant shrill treble within the choir of the Sistine chapel.”

order to give to *her* a final *-e* (*here*), but the second reading is not retained, the line being crossed out. A word, syllable, or letter is occasionally written above the line within the verse: lines 47, 71, 101, 164, 178, etc. A<sub>1</sub> has some orthographical and dialectical peculiarities. To be noted is a redundant final *-h*: *pei<sup>h</sup>*; cf. ll. 25, 80, 104, 170, 184, etc.; *nowh* 348.—*d* in the function of *p*: *wid* 84, 93, 181, 334, 370, 372, etc.; *perwid* 147; *widinne* 252, 258, etc.; and *widoute(u)* 277, 278, 302, etc.—*z* represents voiceless *s* in plural forms, and at the end and in the middle of a word: *uertuz* (plur.) 71, 79, 325, etc.; in the middle of a word: *lezcoun* 58, 138; *murszere* 284; at the end of the word: *trespaz*: *solaz* 686; *voiz* 446. An abbreviated form occurs: *fint* 785, *tit* 807; cf. also *Streinpe* 305 with vocalization of O.E. *g*. The *-ie* of *mieknesse* 85, although illustrated also in N.E. *thief*, is still not the usual orthography of this word in M.E. (cf. Stratmann, *M.E. Dict.*). A<sub>1</sub> has a predilection for the grammatical form *wole*, often where MS. D has *sal(l)*: cf. *wole* (*wolt*) 3, 5, 11, 16, 19, 27, 28, etc. Grammatical mannerisms peculiar to A<sub>1</sub> are: *ou* 2, 816, 824, 848, etc.; *beypere* 952; *pei<sup>h</sup>* and *hij* are employed side by side; *pei<sup>h</sup>* 192, 271, 272, 295, 297, 298, etc.; *hij* 186, 267, 277, 279, 280, 281, etc.; *mait* occurs in rime with *caiht* 882. A dialectical peculiarity is the use of *seide* (*saide* in R) replacing *sede* of the original, lines 140, 168, etc.; cf. *Ipotis seyde*: (*dede*) 153, 461. Various instances occur, where the copyist marked his dialect through the representation of O.E. *y*, *ȝ*, umlaut of *u*, *û*: *puite*: *luite* 924; *ipult*: *gilt* 888; *miche*: *-liche* 386, 672, etc. In some details the vocabulary of A<sub>1</sub> is interesting. *ac* (A<sub>1</sub>) is almost uniformly translated in MSS. of the *Speculum*; cf. 4, 13, 102, etc. *heinen* is found 627. *emcristene* 9, 334, etc.; *pisternesne* 114, 306, 731, etc.; *po<sup>l</sup>emod* 574, 666, etc., are specially the individual property of A<sub>1</sub>, although existing in isolated examples in the other MSS.

A portion of a Roman numeral xv at the top of each folio indicates the number of the *Speculum* in the early arrangement of the Auchinleck transcripts. The *Speculum* classified as 10 presupposes the loss of five poems of the original collection before the first of the present MS. If *The Legend of Pope Gregory*, bearing the original number VI., be regarded as No. 1, the *Speculum* becomes in direct sequence the tenth selection (No. 10). The numbering 11 (Scott and Laing, cf. § 2), designating this poem, is due to the unexplained omission of No. 6 in the enumeration of the Auch. texts forming "Appendix IV." of the "Introduction" to *Sir Tristrem*.



No. 5 immediately precedes No. 7, and no No. 6 is to be discovered or accounted for in Scott's list. The original numbers follow each other in natural order without interruption.

Although not free from error, yet MS. A<sub>1</sub>, the oldest MS. and approximately complete, has transmitted relatively the most correct text. For these reasons it will become the basis of the following edition. Concerning its arrangement as determining the nature of this volume, see chapter iv, § 3.

### Bibl. Reg. 17 B. XVII.

2. R. MS. Bibl. Reg. 17 B. XVII., Library of the British Museum, London. On vellum, a small quarto; c. 1370—1400. The *Speculum* is found fol. 19a—fol. 36a. It is without heading. A concluding note runs: *Explicit hic speculum vtile istius mundi*. The text is written in single columns, and there is irregularity in the introduction of capitals. Coloured initial letters designate important passages of the poem. The Latin texts are, *prima manu* Mr. Herbert affirms, in black ink on the margin to the right of the body of the text. They are sometimes inclosed with red lines. The poem is complete without breaks of any kind. Lines 45, 46 are omitted; 571 and 572 are transposed; lines 272 and 548 introduce a new reading.

Among palæographical characteristics it will be noted, that, in addition to its customary function, *o* becomes often a purely graphical representative of *e* of other MSS. That *o* in this development representing a normal M.E. *e*, may preserve an essential integral principle of the language of the poem is suggested by *hom* and *hore* (O.E. *heom*, *heora*): *hom* 25, 100, 106, 150, etc.; *hore* (poss.) 103, 169, 188, 265, 298, 308, 434, etc., but also *here* 268, etc.; *hom selue* 443, 485, etc. An interesting dialectical feature of MS. R is the introduction, in unaccentuated forms, of *-is* (*-es*), *-id*, *-us*, *-ul*: *disciplis* 570, but *londus* (plur.) 163; *beris* 663; *faris* 673; *metis* 549; *lastis* 746; *wasshis* 820; *sittes* 255; *saies* 567; *lyes* 713 are found. To be added also are: *zarkid* 300; *shewid* 361; *martrid* 610; *honourid* 632; *foulid* 832; *tholyd* (*-id*) 590, 594, 605, etc.; *deud* (3 sing. past.) 528, 531; *wratthus* 806. The inflectional syllable is not expressed: (*pou*) *dos* 103; (*hit*) *dos* 112; *bes* (*he*) 128; *Gos* (imp.) 448; *shon*: *won* 106, etc.; *vertuz* is preserved by R (cf. § 3, 1) 79, 325. A Northern *til* replaces (*in*)*to* 271; *hethen*: *henne* 296. Note also the couplet *reide*: *saiede* 494. MS. R adds

to the vocabulary of the poem a translation of *pisternesne* in the form *merkenes* 114, 306, 731, etc.

The *Speculum* stands third in a collection of works, many of which are attributed to the authorship of Richard Rolle, the Hermit of Hampole. The last of these is based upon selections from *The Pricke of Conscience*. Mr. Herbert of the Museum called attention to the numbering of the *Speculum* in the *Old Catalogue* published in 1734. The first three poems, numbered 1, practically 1, 2, and 3, are regarded as a single work. Thus the *Speculum* is not recognized as an individual poem. Number 2 of the *Catalogue* is virtually number 4, fol. 36*b*—fol. 49*a*, and begins: *Alle mighty god*, etc.

### Harleian 1731.

3. **H<sub>1</sub>.** MS. Harleian 1731, Library of the British Museum. A paper MS., quarto; c. 1440—1460. This text is contained on fol. 134*a*—fol. 148*b*. It opens without title, and ends abruptly on l. 910, fol. 148*b*, it is to be conjectured, through the loss of two leaves, that contained the remaining verses of the poem. It is written in single columns. The majuscule beginning each line is in black ink, ornamented with red. Large initials showily coloured in red begin lines 1 and 137. The texts are in red. A significant hand in black, partly outlined in red on the margin, points out l. 109, “pride wrap and enuye.” Other references to pride, ll. 635—638, fol. 144*b*, 1—4, are emphasized by means of red interlineations.

Lines 7, 8 and 641, 642 are omitted. Entirely original readings are conveyed by lines 133, 136, 205, 206, 403, 404, 442, 447, 448, 479, 507, 508, 514, 591, 592, and 606; 409 is slightly changed. **H<sub>1</sub>** shows much diversity in text, and often alters the original apparently on its own responsibility.

The *Speculum* comprises with the “Pryke of concyence, composed by R., the Hermit of Hampole” (cf. *Catalogue of the Harleian MSS.*), an “old English book.” A half-effaced note on the fly-leaf has been with difficulty deciphered to read as follows:

*Memorandum quod quinto die julij Anno Domini M<sup>o</sup> cccc<sup>mo</sup> Lxxiiij<sup>o</sup> Richard Reder de petyrsfeldt deliberavit commissario generali diocesis Wintoniensis iij libros.*

A brief description of these three books follows in the customary method of the mediæval period. A specification is given in each instance of the words beginning the second line of the second folio of the volume. The record for the third book is as follows: Tercij



libri 2<sup>o</sup> folio, "And Also hov merciful." Turning to the second folio of Harleian MS. 1731, the second line stands: "And al so how mercyful god ys at al assay," confirming the characterization of H<sub>1</sub> as the third of the three books delivered to the Commissary-General of the Diocese of Winchester. Richard Ryder was suspected of Lollardism (cf. *Catalogue of MSS.* in the Harleian Collection).

### Arundel 140.

4. A<sub>2</sub>. MS. Arundel 140, Library of the British Museum. On paper, folio; c. 1420—1430. The handwriting is small, and is throughout profusely enriched with flourishes. In general characteristics it might belong to a text written soon after the middle of the fourteenth century, but water-marks of the paper determine otherwise, and on the authority of careful palæographers place its transcript in the fifteenth<sup>1</sup> century. The *Speculum*, written in double columns, extends from fol. 147*a* to fol. 151*d*. The MS. does not record title, and concludes abruptly l. 892, fol. 151*d*, probably on account of a missing leaf that contained the end of the poem. Capitals occur without conformity to rule. A<sub>2</sub> begins with a large red letter, and Latin texts are in red.

Aside from the missing conclusion, ll. 893—1034, lines as follows are omitted: 55, 56, 140, 181, 182, 261, 262, 648—653, 678, 679, 840—845. Ll. 141 and 142 are interpolated between ll. 82 and 83, but appear again in normal sequence preceded a second time by l. 82, in place of the omitted line 140 (*vide supra*). Lines 465, 466 omitted after 464 are interpolated between lines 470, 471. Lines 75, 76 are transposed. Lines 251 and 834 introduce new readings.

Although MS. A<sub>2</sub> does not record title, the poem<sup>2</sup> is described as *Gy Earl of Werwyke and Dekne Alquyne* in *Index to Arundel and Burney MSS.* and *Catalogue of the Arundel MSS.* in the British Museum, vol. i., 1834. It is preceded by *The Pricke of Conscience*. A<sub>2</sub> is much worn. The leaves are ragged and uneven. The ink is often faded. In some instances individual words are almost illegible. Sometimes a correction in very black ink distinguishes letter or monosyllable. At the top of folio 148*d* a character representing the word *Iesu* is written. At the bottom of the same folio is transcribed the

<sup>1</sup> Difference of opinion exists regarding the period of A<sub>2</sub>. Some authorities place the text 1450—1480.

<sup>2</sup> A<sub>2</sub> is further classified as "a religious tale in verse."

line beginning fol. 149a. In orthographical peculiarities preference for *-i* (*-y*) in place of *-e* in inflectional endings is to be recorded.

### Dd 11. 89.

5. D. MS. Dd 11. 89. University Library, Cambridge. Parchment, quarto, written in single columns; 1440—1450. This is the first notice in print of Dd 11. The present text, the fourth in the collection, extends from fol. 162*b* to fol. 179*b*. It is without title. There is a comprehensive gap, ll. 407—475. A capital is occasionally found at the beginning of a line. Capitals lines 1 and 137 are illuminated. Latin texts are in red. Opposite each, on the margin near the edge of the leaf, suggesting irregularity on the part of the copyist, is the key-word or introductory letter in red.

Apart from the break at the middle of the text (*vide ante*), the following lines are omitted: 342, 534, 535, 679, 738. Lines 376, 790, and 925, 926 differ from the versions of other MSS. Lines 167, 168, 201, 202, 303, 304 are transposed, and the Latin text following line 338 is interpolated between 345 and 346.

Dd 11 is immediately preceded by “*þe prykke of conciense.*” On fol. 162*a*, near the bottom of the page, is to be read: “Here endeþe þe sermon þat a clerk made þat was cleput Alquyn To Gwy of Warwyk,” showing impress of the preceding statement: “Here endeþe þe tretys þat ys cald þe prykke off conciense.” MS. D betrays carelessness in transcription. At times the scribe might have been without intelligent appreciation of his prototype.

Noteworthy graphically is the service of the same character, apparently þ not only for þ and *y*, but for *z* of other MSS. Varnhagen, *Anglia*, vol. iv., p. 183, has written of a similar tendency in Cambridge University MS. Gg. 1, 11. Dialectical peculiarities of D are interesting. In orthography, the tendency to drop or to add an initial *h* is common in D. A redundant *h* is prefixed: *Habraham* (also in H<sub>2</sub>) 347; *habyde* 676; *heye* (O.E. *éage*) 827; *herþe* (*eorþe* in A<sub>1</sub>) 296, 375; *halmisdede* 934.—*h* is omitted: *is* (for *his*) 227.—*wh* is employed for *h*: *where* (for *were*) 59.—*w* for *wh*: *wyche* 80, 140, 287.—D uses *f* for *v* (*u* in A<sub>1</sub>): *lofe* 697; *leseþ* 733.—*g* represents *ch* of A<sub>1</sub>: *cage* 903; *knowlage* 509; *knowlaging* 725.—An inorganic *z* is inserted in the curious form *maytz* 1020, 1021, possibly through analogy with *mayzt* 863, 864. Compare also *mayt* (*mait*) 344, 881, 882.—*wole* of A<sub>1</sub> is replaced by *sall* (*sal*) 27, 28, 77, 79, 101, 119, 167, 283, 285, 324, 328 (*sul* 265), etc. D introduces forms

like *gul* (O.E. *gôð*) 29, 40, 57, etc.; *gede* (O.E. *god*, but cf. *ged dede*, *Anec. Lit.*, 96) 494; *dude* 895; *pute* : *lute* 914; *god hyd* 379; *boys* (i. e. *bush*) 359, 368. Conspicuous grammatical properties are illustrated in this connection: *kyd* 178; *pouht* 32; *wassh* 831; *es* 3, 4, 146, 193, etc.; *chastyn* (inf.) 181; *wemmyd* (pp.) 366; *be tokenes* (3. sing.) 363; *bedes* (1. plur.) 504; *Mit* (for *Mihte*) 291. *D* retains *suffrand* 587, 597. The vocabulary of *D* often paraphrases readings of other texts, (1) with words of the same general significance: *cheyse* (*shed* A<sub>1</sub>) 217; *creatures* (*shaftes* A<sub>1</sub>) 781; *pole pi mode* (*polemod* A<sub>1</sub>) 574. (2) Through words of diverging significance: *vnnepe* (*anuied* A<sub>1</sub>) 124; *bodyly* (*mannes* A<sub>1</sub>) 388; *mekenesse* (*sopnes* A<sub>1</sub>) 664. Study of the dialectical peculiarities of this transcript results in the conclusion that MS. *D* was written by a Northern scribe.

### Harleian 525.

6. H<sub>2</sub>. MS. Harleian 525. Library of the British Museum. See Kölbing, *Germania*, vol. xxi., pp. 366, 367. Parchment; quarto of the latter years<sup>1</sup> of the first half of the fifteenth century (c. 1440—1450). H<sub>2</sub> is written in single columns. The handwriting, uniformly distinct and beautiful, recalls the Auchinleck transcript. Near the conclusion it varies in size, but there is no indication of a second copyist. Beginning fol. 44*a* and ending fol. 53*a* is the poem of the present issue. Fol. 44*a* is without title. Written in two lines on fol. 53*a* is the colophon: *Explicit Speculum Gy* (not the expected *Gydonis*) *de Warewyke* (the final *-e* very faint and almost illegible) *heremite* *secundum* (expanded by Ritson to read *per*; by Kölbing,<sup>2</sup> *et*) *Alquinum* (*A. E. M. Romanceës*, i. xcii., and *Germania*, xxi. 367). *heremite* is written immediately below *Warewyke*. The two words are united by a bracket (]). Every verse begins with a capital letter. Instead of the customary introductory illuminated majuscule, large four-cornered blank spaces were left at lines 1, 161, and 283, apparently for illuminations. In the space line 1 a small capital has been inserted, and a small minuscule in each of the other spaces, probably for the instruction of the illuminator. Latin texts are in black.

The concluding twelve lines of the poem (829—840) contain an

<sup>1</sup> 1480—1500 is the limit ascribed to H<sub>2</sub> by some authorities. The period is with difficulty exactly defined.

<sup>2</sup> It should be recalled, that Kölbing's note dates an early period in his work, 1874; Ritson's, 1802.



apostrophe to the Virgin (ll. 833—840). An extensive gap (ll. 459—814) and the omission of lines 841—1034 characterize MS. H<sub>2</sub>. Numerous illustrations of the omission of characteristic readings are as follows: Lines 11, 12, 197, 198, 251, 252, 295—300, 305, 306, 309, 310, 357, 358, 435—444, 451, 452, 823—826. Lines 108, 133, 283, 323, 328, 342, 378 (328 in H<sub>2</sub> and 790 in A<sub>1</sub>), and 447, 448 have adopted original readings. Lines 111, 112 are transposed. Lines 819, 820, omitted in the normal sequence of the poem, are interpolated between 828, 829. Two lines are interpolated after 160 and 454 respectively, one after 138, one after 322, and three after 4. It may be noted that MSS. D and H<sub>2</sub> often coincide in readings so far as l. 407. Although copyist's errors are few, yet in the transmission of the text, H<sub>2</sub> is in some degree a revision of the original. With the idea possibly of giving an intensive meaning to the sentiment of the poem, H<sub>2</sub> deviates through paraphrase of the true text, through use of synonyms of terms offered by other MSS., and it alters the poem by means of omission, amplification, and circumlocution. Illustration occurs as follows: *waryd gostys* 447 are condemned to suffer, not *hote* (A<sub>1</sub>), but *helle fyre* 282, in the *pytte* (*stronge* A<sub>1</sub>, *stynkyng* H<sub>1</sub> *fyre*) of *helle* 449, condemned with *angry eye* 446, at the *daye of* (*heie* A<sub>1</sub>) *dome* 415. In plea for charity Guy is appealed to as generous friend: *ffrende so free* 323. Compare also *formeste* (*forme* A<sub>1</sub>) 223; *lethere* (*foule* A<sub>1</sub>) 72; *to thys goodnesse* (*hem* A<sub>1</sub>) 100; *Vucerteynesse* (*pisternes* A<sub>1</sub>) 114; *maye he be* (*worþ he* A<sub>1</sub>) 128. See variants 133, 138, 160, 343, 454, etc.

The inflectional system is governed by uniform laws illustrated in terminations transmitting *y* for the normal *-e* in unaccented syllables as follows: *godys* (gen.) 38, 81, 139, etc.; *slewthys* 121; *fadyrys* 254, 255; *Londys* (plu.), *rentys* 152, 163; *metys* 155; *synnys* 91; *thewys* 97; *thewys*: *shrewis* 102; *Saryd* 128; *wykhkyd* 116, 122; *fallyn* (inf.) 170; *betyn* 175; *suffyr* 176, 184; *ekyn* 188; *Herkenythe* (imp. plu.) 1, 137; *Wasshythe* 816; *bryngyþe* (3. sing.) 114; *makyþe* 124. Redundant *h* begins a word: *Habraham* (cf. D) 347.—Initial *h* is omitted: *ys* (for *his*) 227.—*f* occurs for *u* (*v*) of A<sub>1</sub>: *leffe* 424.—Metathesis exists in *tharlle* 238. H<sub>2</sub> belonged earlier to the Cotton collection. It was in possession of Robert Cotton, and bears his autograph.

Besides the MSS. already enumerated, some have been traced that, in description at least, belong in this chapter. MSS. W and B

may be regarded with some certainty as giving information regarding the poem.

### Worseley 67.

1. W. Worseley 67. See Edward Bernard in *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ in unum collecti*, 1697. Under *Librorum Manuscriptorum viri nobilis quo maxime merito speramus, Henrici Worseley de Hospitio Lincolensi apud Londinum Catalogus*, p. 213, is to be found Number 67 (cf. 6915). Its contents are: *Alquin's Advice to Gwy Earl of Warwyk*, following a "treatise<sup>1</sup> in English verse," the *Prykke of consyence*. The second selection is incomplete.

This heading, *Alquin's Advice to Gwy*, in English (M.E.), the form *Alquin* in this specific connection, and particularly the attendance of that Achates of the poem of this volume (cf. § 3, 3—5), the faithful "*Prykke of consyence*," serve tangibly to link W with MSS. of the *Speculum*, but the associated text has not been hitherto discovered.

The search<sup>2</sup> for the MSS. of the Worseley collection, as well as the actual investigation of a large number of the fifty MSS.<sup>3</sup> (cf. Bülbring, *On Twenty-five MSS. of Richard Rolle's "Pricke of Conscience,"* etc., p. 1) of *The Pricke of Conscience*<sup>4</sup> has been without practical result in the discovery of the Worseley MSS. collectively, or of the "book" numbered 67. The libraries of

<sup>1</sup> Clue to the history of MS. W and MS. B has not been contributed by the *Catalogue of the Library at Abbotsford* (Edinburgh, 1838), *A Catalogue of the Library of the Faculty of Advocates* (Edinburgh, 1838), Laing's *Catalogue of Manuscripts of the Society of the Writers to H. M. Signet in Scotland*, Hickes' *Thesaurus or Antiquæ Literaturæ Septentrionalis Libri duo*, nor from the *List of Manuscript Books in the Collection of David Laing*, nor in any of Laing's numerous editions of M.E. poetry; see, for example, *Select Remains of the Ancient popular Poetry of Scotland* (Edinburgh, 1822), *Early Popular Scottish Poetry* re-edited by W. Carew Hazlitt (London, 1895), nor in Stenhouse's *Lyric Poetry* (1853), Halliwell's various editions (cf. *Reliquiæ Antiquæ*, 1841), nor in the editions of Ellis, Robson, Ritson, or Weber.

<sup>2</sup> Search, direct and indirect, for possible MSS. of the *Speculum* in libraries of England, Scotland, Germany and France, has been exhaustive and painstaking. Vast labour, and untiring industry and patience, have not been rewarded in the discovery of MSS. beyond the record of the accompanying pages. The undoubted popularity of the poem in the fourteenth and fifteenth centuries suggested the possibility of many transcripts of the original.

<sup>3</sup> Professor Bülbring's list does not include the transcript of MS. Dd 11, 89, of the University Library, Cambridge, nor the Lambeth MSS. *Stimulus Conscientiæ* or the *prykke of Conscience*, Nos. 260 (4) and 491 (6), see p. 2.

<sup>4</sup> *On Twenty-five MSS. of Richard Rolle's "Pricke of Conscience,"* "Eighteen of them in the British Museum, four in the Library of Trinity College, Dublin, the Corser MS., and two in Lichfield Cathedral Library," by Karl D. Bülbring, M.A., Ph.D., published for the Philological Society, London, 1889-90.

Lincoln's Inn, of Lincoln Cathedral (both suggested by the element *de Hospitio Lincolensi*, the language of p. 213, *vide ante*), of Lambeth Palace, the Bodleian Library, the collections of the British Museum, seem none of them to have been the depository of Worseley's library. That in the disposal of the MSS. by auction, Worseley 67 could have passed into the Harleian collection of MSS., could have been numbered anew in that union and have become public in *Catalogue* and history as Harley 1731, might be conjectured through some coincidences in the description of the two MSS. (cf. § 3, 3). In that condition MS. W. has already been described, and has been introduced into this work as H<sub>1</sub>.

With less reasonableness may be discussed in this connection another MS., Bodley 1731.

### Bodley 1731.

2. B. Bodley 1731. *Disputatio inter priorem aliquem & spiritum Guidonis*. See Ritson, *A. E. Metrical Romanceës*, I., pp. xcii., xciii., edition of 1802, p. 50 of the reprint. A title of this character, introduced in connection with a description (cf. Ritson) of MS. Harl. 525, suggested at once a MS. of the *Speculum*, but thus far MS. B has proved to be "an empty name," a title existing only on Ritson's page.

Granting the existence of a corresponding text, coincidence in numbering recalls a second time the Harley MS. 1731, and it is to be conceded that Ritson may simply have referred to the MS. H<sub>1</sub>. Some confusion in the heading might be assumed to have arisen on ground of erratic orthography,<sup>1</sup> for which Ritson was famed, or through his proverbial inaccuracy.<sup>2</sup> *aliquem* could be reconciled as a typographical error.

On the other hand, Ritson's description may be accounted for on the hypothesis of a manuscript of a different type, but fulfilling quite rationally the conditions of the title. Although the conclusive

<sup>1</sup> "Ballantyne," says Scott, "groans in spirit over the peculiarities of his (Ritson's) orthography, which hath seldom been equalled since the days of Elphinstone, the ingenious author of the mode of spelling according to the pronunciation," etc. (Lockhart, II., p. 81).

<sup>2</sup> To Ritson's notable inaccuracy Scott refers writing of "many curious facts and quotations, which the poor defunct (*i. e.* Ritson) had the power of assembling to an astonishing degree, without being able to combine anything like a narrative, or even to deduce one useful inference" (Lockhart, II., p. 122), and Schick adds a word (*Temple of Glas*, p. cxlviii.), asserting that Ritson copied "without understanding from headings of MSS. and entries in *Catalogues*," and mingled them in new combinations, could probably be added.



MS. has not come to light, yet the theory is strengthened through analogy with MS. Bodley 3903, named also by Ritson in the *A. E. Metrical Romanceës*, I., p. xcii. Bodley 3903 bears now the signature Fairfax 23. Here is another Guido, the hero of a mediæval vision literature, in which the disembodied spirit of Guido of Alet holds communion with a certain friar. Its hero has nothing in common with Guy of Warwick but the name Guy. The *Jahrbuch für Niederdeutsche Sprachforschung*, vol. xiii. (1887), p. 81 ff., in an article entitled *Guido von Alet* and *Arnt Buschmans Mirakel von W. Seelman herausgeg.*, *Jahrbuch* VI., 32 ff., treats of literature of this character. Wright discussed the question forty years earlier in *St. Patrick's Purgatory*, "an Essay on the Legends of Purgatory, Hell, and Paradise, current during the Middle Ages" (cf. pp. 45–47). The purpose of this dialogue is to enforce the doctrine of transubstantiation. Another branch of the legend<sup>1</sup> is illustrated in Dr. Anne Leonard's Zürich dissertation, *Zwei Mittelenglische Geschichten aus der Hölle* (Zürich, 1891). The cycle of purgatorial literature is enriched by *The Revelation to the Monk of Evesham* (Arber reprint) with its list of *Gesta Purgatoris*, p. 14. Albrecht Wagner<sup>2</sup> in *Tundale*, "das mittelenglische Gedicht über die Vision des Tundalus" ("auf Grund von vier Handschriften"), pp. iii. ff., cites arguments basing the source of this comprehensive mediæval type in the *Divine Comedy*. He supports his theory on works of Labitte (*La divine comédie avant Dante in Etudes littéraires*, I., pp. 193–263) and Ozanam, *Dante et la philosophie catholique au treizième siècle*.

MSS. of the Guido controversy are abundant. Many copies of the original Latin MS. exist, and an English metrical version<sup>3</sup> is extant in MS. Tiberius E vii. (1350–60). A prose text exists in the Vernon MS. The opening lines of Fairfax 23 are:

"*Incipit disputatio inter quendam priorem et spiritum guidonis. Augustinus in libro de fide ad petrum dicit: miraculum est, quicquam arduum uel insolitum super facultatem hominis.*"

Compare with this passage the opening sentence of the Berlin

<sup>1</sup> See Furnivall, *Pol., Relig. and Love Poems* (E. E. Text Society, 1866), pp. 93 ff.; Horstmann, *Altengl. Legenden, Neue Folge*, pp. 367 ff.; Halliwell, *Thornton Romances*, p. xxv.; and Halliwell, *Dictionary*.

<sup>2</sup> Wagner claims for Tundale, *eine wahre Sturmflut von lateinischen Handschriften und alten Drucken über Oesterreich, Italien, die Schweiz, Frankreich, Belgien, England, und Irland*; cf. *Visio Tundali* (lateinisch u. altdeutsch, Erlangen, 1882), pp. x. ff. He finds also Spanish, Provençal, Swedish, and Icelandic versions, discussed by Mussafia in *Sulla Visione di Tundalo* (Wiener Sitzungsberichte, philos.-hist. Cl., Bd. 67, pp. 157 ff.).

<sup>3</sup> Cf. *De Spiritu Guidonis*, Vesp. E 1., Vesp. A VI., and Add. MSS. 22, 283.

MS., Königliche Bibliothek, MS. germ. Quart. 404, Bl. 85a—111b of the fifteenth century:

"Also also sunte Augustinus seghet in deme boke van deme geloven te sunte Peter: Eyn wonder is dat geheiten dat wonderliken schut boven de naturliken krefften und boven menslike wonder," etc.

The corresponding passage is furnished by the Vernon MS., fol. 363. It begins: "*For as muche as seint Austin seiþ to Peter in þe Booc of be leewe,*" etc. The metrical version of the same passage, MS. Tiber. E. vii., ll. 2 ff., reads:

"and saint Austin, þe doctur dere,  
and oþer maisters mare & myn,  
sais, þat men grete mede may wyn," etc.

This Guido leaves no doubt about himself, v. Bl. 99a: "*bin ich Gowido verlost van der pine des vegevurs veir jar dan sich borde.*" The tradition is followed with fidelity in English versions. MS. Vernon reads: "*ich am þe spirit of Gy & his soule, þat nou late was ded*"; and MS. Tiber. E. vii.:

"þe voice answerd to him in hy  
and said: '*I am spirit of Gy,*  
*þe whilk 3e wate was newly dede,*" etc.

It is quite as probable that the Guy of MS. B belongs to this family, as that his prior be identified with Alquin of the *Speculum*. The inference that MSS. Bodley 3903 and Fairfax 23 are the same, is not ungrounded, but their identity has not been proved, and the use of the term Bodley in both connections cannot be indicated to be other than accidental.

From the prolific literature of the tradition (see again the *Sprachforschung*) originates another theory. It is possible to explain Bodley 1731 (Fairfax 23) as a composite title representing several MSS., but not belonging necessarily<sup>1</sup> to any of them, a title without an individual text, one of that "jumble"<sup>2</sup> described by Schick (*Temple of Glas*, p. cxlviii. ff.), and Lockhart (II., p. 122). It might result not merely from "splitting up one work into several" (Schick, p. cli.), but from the uniting of the titles of the "split portions" of several works into a single heading without definite MS. For

<sup>1</sup> Harl. 2379 is a *Liber de Spiritu Guidonis Narratio Legendaria de confabulatione habita inter Animam predicti Guidonis civis de Alestij (qui distat ab Avenon 21 miliarjs)*, and states *Guido obiit 1323*. Cotton Vesp. E 1. ends: *explicit . . . disputatio mirabilis inter priorem . . . et inter spiritum . . . Guydonis*.

<sup>2</sup> Scott writes of Ritson's *Essay on Romance and Minstrelsy* (cf. Lockhart, II., p. 122), that it reminds one of "a heap of rubbish, which had either turned out unfit for the architect's purpose or beyond his skill to make use of."



Ritson, the "dogmatical little word-catcher," nothing would be easier than to invent such a phantasmagoria. The material is richly provided through a multitude of the paradise-purgatory texts. MS. Cotton Vespasian E. I., Bl. 219 ff., is a "*disputatio mirabilis inter priorem . . . et inter spiritum*, whose hero is *Guydo*." Number 16, Bibliothek des Gymnasiums Carolinum, Osnabrück; Papierhs. . . D, 76, is a veritable "*Disputatio inter priorem et spiritum Gwidonis*." A Kiel MS., "Universitätsbibliothek, Miscellan.," hs. 38, Bl. 175 ff., is "*spiritus Gwidonis . . . et . . . priorem quendam*" (Ritson's *aliquem*?).

Whether Ritson's Bodley 1731 be actual or imaginary, whether it be but Harl. 1731, or Worseley 67 classified as Harl. 1731 or not, or that the three be but descriptions of the same MS., and that recognized as MS. Harl. 1731, there is at present no absolute proof. MS. B cannot be traced farther.

## CHAPTER II.

### GENEALOGICAL HISTORY OF THE TEXTS.

#### I. GROUP Y.

#### § 1. MSS. $H_2$ and $D$ in Distinction from MSS. $A_1A_2H_1R$ . *Resemblances between MSS. $D$ and $H_2$ .*

OF approximately the same age, but differing in dialectical characteristics,  $D$  and  $H_2$  are undeniably connected in MS. development. Noteworthy is the conspicuous *lacuna* occurring simultaneously in MSS.  $D$  and  $H_2$ . Lines 459—471 are wanting in both texts, marking practically the conclusion of MS.  $H_2$ . Of the fifty lines, 407—459, wanting in MS.  $D$ , twelve are also deficient in MS.  $H_2$ . Otherwise coincidences marking the relationship of  $D$  and  $H_2$  are chiefly mutilations characterizing the individual word. In the investigation of  $DH_2$ , it must be recalled that the comparison represents but 400 lines, the last reading to be ascribed to the texts in common being line 399.

Among the more conspicuous resemblances<sup>1</sup> is that of line 180, where inversion of the adverbial phrase is common to both  $D$  and

<sup>1</sup> It will be assumed as understood, that in this discussion only the more conspicuous instances of the mutilation of the archetype are to be regarded as affording conclusive evidence, determinative of the main results of the argument. Naturally nothing else could be possible.

$H_2$ : þe better for he (þey  $H_2$ ) sall (shulde  $H_2$ ) hym knowe, in distinction from *For þai schold hym þe better knawe*; cf. MSS.  $A_2H_1$ , line 381, reads *cler and clene*, in distinction from *clene and cler* of the fundamental text. Line 393 describes the *sonn* as feminine, preserving the older Germanic (O.E., O.H.G.) usage instead of *his* of  $A_1H_1R$ . Line 186 replaces *haue* with *suffri* (*suffryr*  $H_1$ ), 195 *blisse* with *wele*, and 266 *turment* with *tournement*. Identical in dialectical features is the reproduction of *his* by *is* (*ys*), line 227, in *D* and  $H_2$ , and *wouh* by *wowe*, line 302, in opposition to all the other MSS. Other alterations in individual words are as follows:

MSS.  $DH_2$ : 1 to] vnto. 32 þe] þis. 141 it] I. 172 And] He. 182 þat] þe. 186 haue] suffri. 195 blisse] wele. 257 on] at. 266 turment] tournement. 283 nouþe] now. 318 ouer] in. Unimportant as decisive evidence is the fact that lines 167 and 280 translate *Ac* of  $A_1$  *and*, and interpret *here* 308 as *paire*.

MSS. *D* and  $H_2$  agree through various omissions from the fundamental text. Conspicuous is the loss of *Nay*, line 398, and of so important a word as *sinful* in line 149. MSS.  $A_1A_2D$  contribute the following readings lost to MSS. *D* and  $H_2$ :

MSS.  $DH_2$ : 8 þu] *om.*  $DH_2$  (1 *om.* *H*). 23 For] *om.* 31 Hou] *om.* 40 he was] *om.* 41 he] *om.* 149 sinful] *om.* 183 and] *om.* 308 al] *om.* 327 wite] *om.* 398 fay] *om.*

On the other hand, *D* and  $H_2$  preserve at the same time interpretations unfamiliar to other texts. Compare conclusions as follows: MSS.  $DH_2$ : 134 his mihte] all his myȝt  $DH_2$ . 135 abouten] all abouten. 207 shalt] salt man. 224 syngin] frst synne. 308 Al] For. 321 þe] For (so). 373 and. 391 telle] tell itt. 399 proued] prouede wele.

138 introduces a redundant þe. 195 marks a struggle after an original, common to *D* and  $H_2$  in *belinne*, not distinctly written in MS. *D*. Line 341 unites in *he þe* for the *he* of  $A_1$ .

With these combinations must be considered all conditions in which *D* and  $H_2$  harmonize in connection with other MSS. (cf. § 2), particularly in readings that unite peculiarities of MS.  $A_2$ . Minor points of agreement confirm results classified in the preceding paragraphs, pointing to the combination  $DH_2$ .

## § 2. Differences between MSS. *D* and $H_2$ .

MSS. *D* and  $H_2$  preserving common errors that might be derived from a single source, deviate in important particulars, suggesting

that neither text is dependent on the other. MS.  $H_2$  is often corrupt to a degree not shared by MS. D.

That MS. D does not have its origin in MS.  $H_2$ , is evident from lines interpolated in  $H_2$ , that are not to be found in D, *e. g.* between 4 and 5, 138, 139, 160, 161, 322, 323; no transpositions of  $H_2$  alone, 111, 112; in the omissions not shared by D, lines 11, 12, 197, 198, 295—300, 309, 310, and in revised readings, lines 108, 133, 232, 283, 323, 328, 378. These two MSS. differed so in the following instances, where MS. D has preserved often the correct reading:

*D not derived from  $H_2$ :* god ouer] wele god abovyn  $H_2$ . 18 In] In to  $H_2$ . 19 wole] shall. 21 Ne for] For noo. 22 þe] his. 25 þeiþ don god] Iesu criste. 26 bouhte] abouzte. 27 while] stounde. 30 Gy] Sire Gy. 31 On] Vppe on. 35 And] He. 37 in] be. 45 was wel] sone was full. 46 þerfore] And alle. 49 On] Vpon. 52 wel] *om.* 54 us] ouyr vs. 57 Make me] Doo me make. 59 my delit] grete delyte. 61 foule] false. 62 lad] be lyed. While] A while. 63 wole] wolde. 64 þe world] hym. 66 And] And swythe. 72 foule] lethere. 73 don] mynn. 75 now] nowe hem. 84 þe] me. 87 ful] and fulle. 90 vse] doo welle. 96 lyf] lyffe also. 98 Whar þurw] Where with. reche] A reche. 99 so] thus. 101 wittes] other. 125 Offte] Welofte. 127 turne] flee. 137 sarmoun] lessounne. 138 tell] rede. in my lesezone] be resounne. 142 reche] Areche. 152 As] *om.* 157 Hell] Helthe. 158 And] *om.* of] also of. 160 worþ] wyll. 162 muche] ryzt mochill. 166 halt] haue. 173 For] *om.* 174 synn] A synne. 178 kudde] shewythe. 181 He wole] *om.* 187 seknesse] stronge syknesse. 188 And] *om.* 189 leuest] be leue. 192 wo] sorowe. 195 þe] þys. 204 is] ther ys. 209 had] ne hadde. 212 3if] gaffe. 213 made] shope. ewen] *om.* 217 of] *om.* 225 wite] wyte ryzte. 229 And] *om.* 258 wid oute nay] for soþe to saye. 259 þat] þat afore. 261 þer] Hedyr. adoun] downe. 262 a] ony. 263 nele] þan wyll. 264 man] men. 265 He shal] They shulle þan. fonge] take. 267 onne] þan on. 273 beleuen] be leuyn. 275 Austin] austyn he. 281 dure] þen endure. 292 tellen] telle 3ow halffe ne. 314 owen] *om.* 329 Hit is loue] Loue welle. 332 þing] *om.* most] mvste nedys. 335 god] *om.* 337 If] For yffe. ful] *om.* 338 wolt] mvste nedys. uides] *tu* vides. 375 Bodiliche] Godlyche. 379 a þing] ys. 390 grete] moche. 392 lef þu] be leue. 396 bodilich] boldelyche. eize] *om.* him] *om.* 397 on] in. 401 þis] yt. 402 i se] here se.



The list might be increased from the myriads of individual mutilations, for which  $H_2$  alone bears the responsibility.

B. On the other hand, MS. H did not have its origin in MS. D. This is indicated by the interpolations of  $H_2$ , of which  $D$  bears no trace, by a divergent reading in MS. D, line 376, and in transposition of lines 167 and 168, 201, 202, 303, 304.  $H_2$  has the following individual faults, not shared with  $D$ :

$H_2$  not derived from  $D$ : 2 And] *om.* D. 10 do] do soo. 24 and] *pen.* 27 and. 28 wole] sal (?). 35 his] eke hys. 40 gode] riȝt gude. 48 kepen] wyten. qued] dede. 53 And] anon. 58 lescoun] a lessoun. 63 *per* of] *per* for. 70 seȝere] Erle. wole] schall. 71 for to] to *pe.* 80 whiche] *pe* wyche. 82 by my] I *pe.* 89 *ere*] lore. 91 sinne] synne haue. 94 wyll be *pi*] with dede. 95 charyte] chaste. 101 Wole] sal. 113 *pis*] *om.* 119 wole] sall. 124 man] men. anued] *po vnnepe.* 130 *purw*] *om.* 140 *pat*] *om.* 144 rode] *pe* rode. 149 It es] Thys ys a. 152 As] As in. 154 faire and bold] and faire bold. 156 litel] lope. 160 after] *om.* 168 hem] whom. 176 Or] Oȝer. 178 hym] man. 182 hem] hym. 183 And many] A man. hem] hym. 188 all it is] all. here] *paire ioy* and. 192 liuede] libbepe. 193 *pou*] es. 194 maitow] *pou myȝt* ful. 200 wyll] sal. 206 *pre*] And *pre.* 212 gaffe] *ȝif pe.* 214 of] heȝe. 215 *ȝaf*] *ȝif.* 217 yuel] of euel. for] chayse. 218 *pe*] *pat.* 222 wole] wollin to. 226 yt] he. 230 him] *om.* 232 pylt] put. 236 sippon] aftyr. 238 in] to. 241 don] idon. 242 his] hym. 244 he] hem. 250 Tyll it] For to. 254 into] to. fadyrys ryche] awne fader. 278 point] apoynt. 284 i wole *ȝou*] *om.* 289 hadde] haue. 309 mid] mende. 310 Fulle] Ful of. fulle] ful of. 312 *pow*] it. 320 bi] *om.* 321 the] se. 335 Man] *pan.* 346 wel] *om.* 355 hym] now. 356 of] al of. 359 on] of. 362 And] In. 377 witen] I wyte. 383 brenne] beme. 384 here] *paire* 387 Sitte] Schyne. 388 euere] euereche. mannes] bodily.

Numerous divergences so distinct in character are sufficient to show that MSS.  $D$  and  $H_2$  are not to be ascribed either to the other for ultimate origin, but that rather they both descend from a common original represented by  $DH_2$ .

## § 2. MSS. $A_2$ ( $DH_2$ ).

Readings pointing to a common original for MSS.  $A_2DH_2$  aside from suggestive instances of the preceding section are as follows for

lines 1—407, 814—828, the portion of the poem marking the parallel texts.

MSS.  $A_2DH_2$ , v. 45: Off him] pare of. 105 is hit] it is. 167 Ac] And. 168 erere] are (eere  $H_2$ ). 820 dop] þe. Compare also line 190, where individuality in grouping is marked by common divergence, suggesting defect of prototype and an attempted interpretation by the individual scribes of Y. Z, on the other hand, preserves one reading, *milt*.

Group Y is further distinguished by readings in which deviation occurs in a slight modification of the basis of division through the individuality of the rendering on the part of a single MS. Recalling the tendency of the copyist of the *Speculum* to leave personal impress on his MS., inserting emendations originating with himself, particularly in the instance of MS.  $H_2$ , it will be recognized that the integrity of the grouping Y is not necessarily to be regarded as interrupted by divergency on the part of a single member. Such instances are as follows,  $A_1H_1R$  (group Z) on the opposing side:

v. 51 Alquin] Sire Alquyn  $A_2D$ , ffrere alquyne H. 217 shed] for  $A_2H_2$ , cheyse D. 321 þe] þe more  $A_2H_2$ , For so D. 393 sunne his] sonn here  $DH_2$ , sonnes  $A_2$ . *Perhaps in verse 100: wolt hem to, where  $A_2$  reads wylt heuen to D, wylt þese to, and  $H_2$  wylte to thys.*

To these readings can be added all those instances, in which group A, on one side, is united in internal relationship in opposition to group Z, intact on the others,  $A_1H_1R$ ,  $A_2DH_2$ ; cf. § 5. The relationship is confirmed by coincidences between the members of the single combining pairs of MSS. comprising group Y. The peculiarly noteworthy combination, D and  $H_2$ , was studied in the preceding section. Coincidence, less striking, is to be ascribed to MSS.  $A_2$  and  $H_2$ .

### § 3. Coincidences in MSS. $A_2H_2$ .

Resemblance between  $A_2$  and  $H_2$  occurs in the reading, line 154, where  $H_2$  and  $A_2$  offer *faire and bold* instead of the correct form, *faire bold*.  $A_2H_2$  substitute *helle* for *hote*, line 232. And add *eke* 811, not found in  $A_1A_2H_1R$ .  $A_2$  and  $H_1$ , line 815, *euene* for *ene* of  $A_1H_1$ . Other marked points of resemblance are as follows:

$A_2H_2$ , v. 40 And] *om.* 46 þerfore] And. 68 His] i. 73 don] *om.* 114 man] a man. 174 a] *om.* 176 pine] paynes. 257 þider] Hedere. 274 men] man. 331 euere] *om.* 372 imeind] I menned. 393 þat] *om.* 456 him] *om.*



Abundant proof contradicts any supposition of origin  $A_2$  in  $H_2$ , or  $H_2$  in  $A_2$ .  $A_2$  could not have been transcribed from  $H_2$ , the younger MS.,  $H_2$  preserving verses of which  $A_2$  presents no knowledge, and omitting passages preserved in  $A_2$ , cannot be conceived as having passed directly to the hands of the scribe of  $H_2$ . Compare the following minor instances of discrepancy, where  $H_2$  has often the correct version :

*MS.  $H_2$  not derived immediately from MS.  $A_2$ :* v. 24 foule] fals  $A_2$ . 38 al] wele. 53 And] I. 74 on] o þynge. 85 hope] om. 94 wyll be þi] to. 97 þewes] vertues. 108 telle] schewe. 128 he] þei. 131 þurw] for. 133 behouythe] I rede. 138 rede] say. 264 þat] om. 272 þeih] om. 275 austyn he] poul. 308 For] al. 312 But] For. 353 grette] sawe.

The list might be increased with additional illustration marking the distinctive character of MSS.  $A_2$  and  $H_2$ .

#### § 4. Relationship between $A_2$ and $D$ .

##### a. Coincidences in $A_2D$ .

MSS.  $A_2D$  form also a connecting link in the relationship developing the group Y. Line 51 reads for both *Sire Alquin* instead of *Alquin* of group Z. *chirche* replacing *clerk*, l. 667, is a marked characteristic of resemblance linking the two MSS.  $A_2$  and  $D$  combine in the version *mynde* for *mid* of  $A_1H_1$ . In addition to the common omission of line 679, other omissions occur as follows :

$A_2D$ : 6 to god] of god. 13 Ac] And. 45 war] Iwar. 53 And] I. 66 he] om. 101 þe] om. 127 man] a man. 160 ibouht] about (about). 168 erere] are. 226 bouht] about. 241 Ac] And. 299 þe] om. 306 þisternes] dirkeness. 315 Ac] And. 321 inwardlichere] inwordelich. 336 wher] whethere. 350 and as] and. 383 on] om. (407—475 mark the comprehensive break in D.) 480 out] om. 507 hit wolen] willen it. 538 Or] Ouper. 624 And] om. 625 wole] nyll. 628 in none] in no. 635 And] For. 675 a] om. 684 hit] þat. 689 mid] mynde. 725 gon] agone. 729 riht] ariht. 731 þisternes] derkenes. 790 me] to me. 804 wole] nyl. 811 is] is þe. 812 man] men. 834 he shal] schall he. 870 and] or. 880 many] man.

Intimate resemblance is marked in line 791 in distinction from group Z: *sinne wrouht*] *foule sinne Iwrouht*.



*β. Differences between A<sub>2</sub> and D.*

That A<sub>2</sub> preserving the oldest MS. of group Y cannot, for this reason, have originated in MS. D nor MSS. DH<sub>2</sub> singly or combined, is obvious. Nor is it necessary to give detailed proof that either of the younger MS. versions can be the source of the other. The independent character of MS. H<sub>2</sub> is clear from § 1 of this chapter. The same section shows also the indebtedness of DH<sub>2</sub> to some common source. That that original is not A<sub>1</sub> is evident in the omission in A<sub>2</sub> of lines 55, 56, 181, 182, preserved in the DH<sub>2</sub>, and in the omission of the following lines, 648—653, 678, 679, 840—845 of the original, for which MS. D is authority (H<sub>2</sub> is practically at an end here). The transposition of lines 75, 76 in A<sub>2</sub> is not recorded in DH and the altered readings 140, 141, 142, relatively to 82 with interpositions caused DH<sub>2</sub> no difference. Instances occur, where A<sub>2</sub> preserves individual readings, when D and H<sub>2</sub> retain the correct versions. Some of these numerous instances are indicated in the sections to follow :

*D not derived from A<sub>2</sub>*: 18 þurw his] at a A<sub>2</sub>. 24 foule] fals. 59 my ioye] ioy. 74 on] o þynge. 85 hope] om. Many similar instances of irregularity make it evident that none of the MSS. of this group was antecedent for any other. It is fair to attribute them to a common source (A<sub>2</sub>DH<sub>2</sub>).

The existence of a group of MSS. Y involves the explanation of a corresponding group Z, to become the subject of the investigation of the section to follow.

II. GROUP Z.

§ 5. *Two Groups of Manuscripts.*

These six existing texts enumerated in the foregoing paragraphs may be considered as subdivided into two groups, a group Z embracing MSS. A<sub>1</sub>H<sub>1</sub>R, and a group Y embracing MSS. A<sub>2</sub>DH<sub>2</sub>. Determinative in this classification are the following coincidences, A<sub>1</sub>H<sub>1</sub>R on one side, and A<sub>2</sub>DH<sub>2</sub> on the other :

v. 40 a] om., A A<sub>2</sub>DH<sub>2</sub> Y. 45 Off him] þare of Y. 182 þat] þe Y. 200 And] om., And Y. 222 man] he Y. 240 foreuere] euer Y. 299 þe] om. Y. 303 keintise] qweyntise Y. 381 clene] cler Y. (From line 407 the continued omission of one MS. of group Y must be recalled, Z being intact. Otherwise the classification remains uninterrupted). 454 whij] om. Y. 480 out] om. Y. 624 And] om. Y. 667 clerk] chirche Y. 675 a] om. Y. 684 hit] þat Y.

725 gon] agone Y. 729 riht] ariht Y. 791 sinne] foule synne Y.  
804 wole] nyl Y. 812 man] men Y. 820 doþ] þe Y. 870 and]  
or Y. 880 many] om. Y.

Moreover, in support of this grouping occurs the transposition of lines 673, 674 in each of the three members of group Z, omitted in the grouping Y. Line 679 is also omitted entirely in group Y.

These readings, offsetting each other, and in each instance characteristic of a distinct grouping, seem proof that neither group is derived directly from the other. It may be assumed that both groupings are to be referred to a common source  $A_1H_1RA_2DH_2 = X$ , which was perhaps the original text.

### § 6. MSS. $A_1H_1R$ .

Group Z is further distinguished by readings in which group Y diverges (cf. § 2) through the slight alteration of the principle of the division.

Z is an integral group in the following instances, agreeing on the reading introduced below :

v. 51 *Alquin*. 217 *shed*. 393 *sunne his*. 100 *wolt hem to*. Group Z deviates slightly, l. 105, in the omission of *hit* in R, where otherwise the two groups are intact. In 167, group Y are unanimous in the use of *And*, while  $H_1R$  translate *Ac* of  $A_1$ , rendering a characteristic of  $H_1R$  (cf. § 6) not inharmonious to the group Z. Similarly 188, deviating in Y, omits *it*, the value of group Z being uninfluenced. 250 has difficulty with an added *to* in Y, causing trouble to D, which reads *For to come* instead of the *Tyll it came to* of  $A_2H_2$ , in opposition to group Z *Til hit com*.

The integral character of group Z is preserved in additional readings :

79 i wole] but I wyll (*with added word*)  $A_2H_2$ , I sal D. 94 shal be þi] altered  $A_2DH_2$ . 297 parten] altered  $A_2DH_2$ . 321 þe] altered  $A_2DH_2$ . as on] altered  $A_2DH_2$ . 381 cler] altered  $A_2DH_2$ . 399 preued] altered  $A_2DH_2$ . 449 fyr] altered AH, D om. 550 to þe] divergence Y. 559 in þouht] diverg. Y. 602 vilte] wyte A, vilanie? D. 858 þe] is þe  $A_2$ , þi D. 872 or] and  $A_2$ , oþer D.

To these may be added other passages, which though divergent in some detail, yet do not detract from the general trend of the argument: lines 168, 188, 297, 353, 559, etc.

To these coincidences are to be brought those presenting intimate connection within the limits of its immediate group.



§ 7. MSS.  $H_1$  and  $R$  in Opposition to MSS.  $A_1A_2DH_2$ .a. Coincidences in MSS.  $H_1$  and  $R$ .

It is obvious that intimate relationship must characterize  $R$  and  $H_1$  in common. Although separated by an interval of seventy-five years at the smallest estimate, and diverging in important details, opening to each MS. variations introduced on its own responsibility, yet it must be admitted that the transcripts  $R$  and  $H_1$  in noteworthy instances unite in combinations not accounted for in remaining texts. Omission of lines 737—740 is common to the MS., and absolutely in opposition to MSS.  $A_1A_2DH_2$ , are coincidences in the version of entire lines often broadly different from the same lines in other texts.  $R$  and  $H_1$  for instance, omit the line 792, *In word, in dede, and in pouht*, and substitute in its place line 838 of the original text, *Loply (Lodely R) and fele (foule R) many oon*. The line 342, omitted in MS. D, inserts *with eghen* in  $H_1R$ , of which MSS.  $A_1A_2H_2$  retain no trace; cf. as follows:

342: *pat pou may alday with eghen se. (R)*  
*whom pou maiste see eche day wiþ yeþe. (H<sub>1</sub>)*

The indisputable relationship of  $R$  and  $H_1$  is attested to by line 488, where the original text has been omitted, and in its place a different version supplied:

488: *Whil that thou may go & se. (R)*  
*Whilest thou maiste go and se. (H)*  
*Loke pat þu bise A<sub>1</sub>A<sub>2</sub>D (om. in H<sub>1</sub>R).*

A similar variation exists in line 790, where  $A_1$  and  $A_2$ , the two most reliable texts, are answerable for a good reading: *Herken and i wole telle þe*.  $R$  and  $H_1$  have preserved: *Herken and I wil telle þe*. A modification occurs, line 808, for the insertion of *fire brenne (fyre burne H<sub>1</sub>)*. 831 alters *wasshe (A<sub>1</sub>A<sub>2</sub>D)* to *to wasshe hem*. 716 contributes the unique version: *I wil þow (þe R) telle whi & wharfore*. Often of minor importance as conclusive proof, yet offering convincing evidence of coincidence in individual words, are illustrations as follows:

(a)  $R$  and  $H_1$  agree in introducing a word differing from other texts;  $A_1A_2DH_1$ : 4 and 736 *swipe*] *ful H<sub>1</sub>R*. 791 (*I*)*wrouȝt*] *don H<sub>1</sub>R*. 242 *ȝaf*] *had*. 366 *ene*] *bene*. 466 *rede*] *spede*. 168 *erere*] *bifore*. Of the same general significance are: 178 *kudde*] *kyþeþ*. 190 *þu sek*] *seek*. *miht*] *maist*. 198 *lihtliche*] *lyȝtly*. 293 *also*] *as*. 309 *mid*] *with*. 330 *in*] *& in*. 414 *þe*] *A*. 496 *pat*] *pis*.

497 þe] þis. 530 Off] on. 617 þi] om. 725 knowelache] knowing. 909 leten and fle] leue and fle R, leue and flye H<sub>1</sub>. But translates *Ac* of MS. A<sub>1</sub> in the following notable instances, where MSS. A<sub>2</sub>DH<sub>2</sub> read invariably *and* or *for*. But (H<sub>1</sub>R) 13, 167, 280, 463, 467, 471, 615, 623, 660, 893. H<sub>1</sub> and R share the translation with A<sub>2</sub>, where that MS. seems to have found the same interpretation: 583, 619, 830, 835, 849. But also belongs to H<sub>1</sub>R shared with H<sub>2</sub>: 241, 293, 315, 347, 434.

(b) A word is added that is wanting entirely in MSS. A<sub>1</sub>A<sub>2</sub>: 394 om.] siþe H<sub>1</sub>R. 452 om.] haue. 702 childe] om. A<sub>1</sub>A<sub>2</sub>D. 553, 689 om.] here. 671 bere he] he bere. 678 om.] al. 907 om.] then. Less important in the argument are the following instances: 106 om.] for. 378 om.] and. 678 om.] al. 801 om.] for. 830 om.] haue.

(c) MSS. A<sub>1</sub>A<sub>2</sub>DH<sub>2</sub> contain a word not recorded in H<sub>1</sub> and R: 190 sek] þu sek A<sub>1</sub>A<sub>2</sub>DH<sub>2</sub>. 242 had] ʒaf his. 339 For Men] Men. 394 swich] om., swich A<sub>1</sub>A<sub>2</sub>D. 410 mo] om. 524 I] nu i. 582 ne] om. 617 þi] om. 812 þat] on. 840 ne om.] ne. eke om.] eke.

To these coincidences may be added all those readings of a trifling character, which though differing slightly, yet may be ascribed to a common source: *he* is replaced by *þeih* 833, 834; *mih*t by *may* 859, 864; *Nas þat* by *that was* 214; *noht* by *wil noʒ* H<sub>1</sub>, *wil not* K.

### β. Differences between R and H<sub>1</sub>.

Incontrovertible points of coincidence between MSS. R and H<sub>1</sub> are counterbalanced by instances of deviation of importance, suggesting that R and H<sub>1</sub> may be ascribed to a common source rather than to a relationship one from the other.

*MS. H<sub>1</sub> not the source of MS. R.* R, the older of the two MSS., beyond doubt, cannot be the source of MS. H<sub>1</sub>. Moreover, MS. R preserves individual defects not shared by MS. H<sub>1</sub>. Compare lines 6, 9, 15, 34, 84, 107, 129, etc. MS. R contains also verses omitted in MS. H<sub>1</sub>, omits interpolated passages, and makes frequent alterations of the original as follows: lines 204—206, 403, 404, 447, 448, 507, 508, 591—593, etc. Omissions in MS. H<sub>1</sub>, where MS. R retains the correct reading, are: 7, 8, 133, 136, 272, 479, 571, 572, etc.; cf. § 3, 3.

2. *MS. R not the source of MS. H<sub>1</sub>.* Equally impossible is it that MS. H<sub>1</sub> find source in MS. R. Lines 45, 46 (transcribed by H<sub>1</sub>) are omitted in MS. R. Line 272 in R alters the original read-

ing. A multitude of minor examples confirm the testimony of these diverging verses. That  $H_1$  is not derived from R, is shown by the accompanying instances, where  $H_1$  has in general preserved the correct reading, although at times both MSS. deviate from the original.

V. 12 to *om.*] to R. 20 Ne shaltw] þow shalt not. 22 weye] lawe. ful *om.*] ful. 31 on] in. 38 liuede] leued wel al. 44 and *om.*] and. 51 þe] þat. 58 don hit write] write it. 74 On] bothe one. 84 þey] þese þre. 102 beþ nohtgode] are swithe. 114 men] mony. to] vnto. derkenes] merkenes. 116 *and* 121 sleupes] slownes. 117 we] ful. 124 anuied] fro mynde. 136 3e wil] þai wil. 160 shal be] mot he. 161 falle] bi falle. 277 3e here] þow here now. (louer)ede] (I) rede. 182 hem] hem to. 185 and *om.*] and. 193 if] if þow. 194 wel] þo better. 198 abouten] hit thorow. 199 Now I wil here of] Here I wil a while. 201 man] more. 220 3ifte] might. 226 hap] was ful. 232 he was] was he. 235 for] fer þat. 237 bimonie him] fro hym tane. 241 þurw] for. 244 man] monkynde. 248 And þus] *om.* deiede] with harde deth. 263 nele] wil. 265 He] þai. 271 go] wende. into] til. 278 point] ende. 285 sumwhat] now forthe. 288 eke see] al so sene. 291 3it my3t it] hit might. 297 þat *om.*] þat. 306 ony derknes] merkenes. 315 lat hit noht come] tow þow wel. 316 any] non. 317 he þat] who so. 327 be] may be. 338 his] þat is hisse. 340 myne] my hyve. 387 litte] is sett. 389 here] hit. 399 þat] and þat. 410 ifiled] fyled right. 412 þe] and þe. 415 heie] grete. 423 Comeþ] Comes now. 434 al] þat. 435 turne] hym turne. 440 his fet] fete did hom to seke. 452 3e] for 3e han. 456 Off] On. doþ] wolde. 495 Sein] For seynt. 470 He] 3it. shal] shalt þow. 471 soþfast] stedfast. haue] haue þow. 493 in drede] I þe reide. 500 lescroun] gods lessone. 502 goddede blissed dede. 530 wolde] wolde hym. 535 misdop] haue misdone to. 536 hit] so hit. 553 Nym] Take mon. 590 polede] for mon he tholyd. 591 was þerto] þere was. 597 eurei] ilk a. 599 a] ony. 612 may ben] is. 616 þe] *om.* 617 manhede] mon. 618 wreche of wrongful dede] vengauce a non. 623 art so stout] so proude art. 624 and herte] stoute of hert. 643 And so] So. 643 and some] men. 644 inome] taken. 645 þen be] Now be. 648 Or] Or ellis. 649 founde] tane. 665 muche] neuer so mikel. 668 þat] his. 677 humilite] verray humylite. 678 Away] Alle. 682 wel] ful. 683 of him] *om.* 638 comfort] comfort in hye. mid] þer with. 693 man] a mon.



§ 8. Agreement of  $A_1R$  within the Group Z.

Common readings pointing to a relationship  $A_1R$  are as follows :

MSS.  $A_1R$ , v. 8 ; þw *om.*] þw. 26 hem] *om.* 70 Alþere] Alles. 411 saiþe] seide. 507 willen it] hit wolen. 518 þe] *om.* 563 wele] it. 625 nyl] wole. 635 For (But)] And. 695 sinne] his sinne. 700 nyl] wole. 715 for lore] ilore. 759 I wrought] wrouht. 768 I schryue] shriue. 773 ifounde] founde. 813 euene (bidene)] ene. 876 þw] þat þw. Here may be included the large number of coincidences, in which the only representative of group Y is the MS. D : 915, 916, 919—921, 924, 931—933, 937—939, 945—948, 951, 952, 954—956, 964, 969, 970, 973, 974, 977, 980, 983, 987, 993, 995, 999, 1000, 1001, 1004, 1005, 1011, 1024, 1031.

$A_1$  is naturally not copied from  $R$ , the younger MS. Neither is  $R$  a copy of  $A_1$ , shown as follows :

$R$  not from  $A_1$  : 22 weye] lawe  $R$ . 102 beþ noht rede] are swiche. 116 sleuþe] slownes. 124 anuied] fre mynde. 237 binomen hym] fro hyn tane, additional instances to the end of the poem.

None of these three MSS. comprising Group 2 is directly or indirectly the antecedent of another.  $A_1$  because the oldest text cannot have been derived from  $R$  or  $H_1$ , nor can  $R$  have been derived from the younger text  $H_1$ . Moreover were this not the case, numerous instances of error in  $A_1$  or in  $H_1$  occur, where the third MS. contributes the original reading. Equally impossible is it that  $R$  or  $H_1$  have origin in  $A_1$  (cf. § 5). Instances exist, when  $H_1$  or  $R$  conveys the correct reading lost in the other MSS. respectively. Since none of the three MS. texts is derived from any other of the same group, then it must be assumed that they return to a common original  $A_1H_1R$ .

Two groups of MSS. have thus been discovered, each in internal connection closely connected through its representative MSS. Some additional coincidences indicate other relationships, suggesting that some scribe had access to more than one MS., and that he modelled his transcript according to the readings of the two texts, with reference at times to one MS., at times to the other. Relationship seems to be indicated between  $H_2$  and  $R$ .

§ 9. Coincidences in  $H_2R$ .

In addition to conditions thus indicated, MSS.  $H_2R$  give evidence of common relationship. Both  $H_2$  and  $R$  add to the text of the other MSS. *grete*, verses 246 and 280, *ryzt* 171, *yt* 208, *þe* 229, *þane*



361. Both read *pou noht forzete*, instead of *nis noht forzete*, line 193. Both read in 265, *They shulle take here*, replacing *He shal fonge his*.  $H_2$  and  $R$  supply *chastyse hem*, line 181, for *chasten of*  $A_1$ . Minor resemblances corroborate these results:

$H_2R$ : v. 74 Bote] But 3yffe. 80 on] on a. 134 bi with. 159 pis] ytte. 161 falle] be fall. 162 pat] *om.* 171 halt per mide noht] holte pere with ru3t. 175 mot] mvste. 194 invite] wete. 208 do] yt doo. 263 nele] wyll. 293 Ac] But. 304 And] *om.* 318 Hap] He hathe. 355 him sauh] sawe him. 360 ibrent] brente. 385 wel] wel *om.* 389 Inwardliche] Inwardly. 432 pat] 3e. 817 Kindeliche] Kendely.

The greater age of  $R$  removes it from the question of source. The numberless independent readings vouched for by  $H_2$  make it evident that  $H_2$  is not copied immediately from MS.  $R$ . It seems possible that the scribe of the transcript used by  $H_2$  may have had knowledge of that employed by the scribe of  $R$ , particularly since MS.  $D$  ascribed with  $H_2$  to a common source marks also an indirect connection with MS.  $R$ .

#### § 10. The MS. $D$ .

The MS.  $D$  having connection with MS.  $H_2$  preserves traces of influence binding it to MS.  $R$ , as the accompanying illustrations will indicate. Both  $D$  and  $R$  supply *bene* for the original text *breme*, line 383. Both introduce the reading, line 893, *es for no loue ne for no* instead of *nis for loue ne for* (*acord*).  $D$  and  $R$  read *sittes* for *is*, line 908. Other associated forms are to the same effect:

$DR$ : v. 33 anon he] per he. 58 in] in a. 65 pe] *om.* 68 i wole] he wold. 84 bi leue] leue. 165 low] ful lowe. ful] *om.* 174 do] ido. 179 here holde] nolde here. 508 fonge] fonde.

Lines 107, 133, 145, 149, 274, 289, 344, 354, 549, 723, 757, 771, 785, 857, 866, 885, 886, 900 confirm these conclusions. That, however, MS.  $D$  has no very intimate connection with MS.  $R$ , the number and quality of the readings preserved with  $A_2$  in opposition to the large number of differences from  $D$  in comparison with the small number of harmonizing combinations indicate; cf. preceding section, and also lines 944, 963, 967, 978, 987, 990, 996, 1000, 1004, 1020, 1021.

#### § 11. The Relationship $H_1H_2$ .

A relationship  $H_1H_3$  is to be traced in these two texts, confirming the supposition that scribe  $DH_2$  had also access to a MS.  $H_1R$

in use in the grouping Z.  $H_1$  and  $H_2$  preserve the common line 175, *he motte (myste) þe betyn*. Other verses add testimony. A single word is added in  $H_1H_2$  in a number of instances where it is omitted elsewhere :

MSS.  $H_1H_2$ : v. 180 wel. 204 þer is. 268 and. 402 here. 280 þe. 290 maner. 423 fere] infere.

A word is altered in opposition to the readings of  $A_1A_2DR$ : 23 it] þer. 55 par] for. 112 ful] moche. 160 eft] after. 372 þe] his. 178 hen] hyn. 214 heihe] his. 236 sippen] after. 243 eke] also. 407 nw] wel. 817 ofte] oftentyme.

The comparison suggests a connection  $H_1H_2$  between the two pairs of closely related MSS.  $H_1R$  and  $DH_2$ , not to be explained on the ground that either member of the two groupings is the origin direct or indirect of the other, nor has a single MS. of the four offered source for any other.

The imposing breaks in MSS. group  $H_2D$  preclude from this group possibility of origin for the two opposing elements  $H_1R$ . The individual errors of the single MS. gives proof as follows :

$H_1$  not derived from MS. *R*: 18 wende] to wende. 13 þis] on. 19 Al] on. 22 weye] lawe. 26 hem] ful. 114 Vncerteynesse] merkenes. 137 lessoun] sarmoun.

A common grouping is not to be supposed directly for the four MSS., whereby all return to a common original, as will be recognized by the few and unimportant relationships shared by these in common, as well as by the character of the divergence.

#### MSS. $DH_1H_2R$ .

MSS.  $DH_1H_2R$ : v. 18 and] *om.* 69 nu] *om.* 146 Nis] Es. 214 nas] was. 327 hu] what. 399 ishedwed] schewed.

Here the common relationship  $DH_1H_2R$  ends. It does not seem to be sufficiently marked to justify inference of common ancestry, through direct descent for the four MSS. that it comprises.

Collecting the results obtained through each of these separate arguments, the genealogy of the texts of the six MSS. as developed in the course of this investigation formulates itself into the following genealogical table. It will not be attempted to prove that one or two texts stood between any two of the combining MSS. It is to be believed that MS.  $H_2$  had in its development the combined results of the association of MSS. representing two distinct groups of texts.

Here gynneth þe sermon  
þat a clerk made þat was clept Alwyn  
To Gwy of Warwyk

*Guy of Warwick, in deep remorse, would expiate his offences against God. He told his wish to Alquin, Dean of a religious brotherhood, and asked counsel for the welfare of his soul. The holy friar prepared a sermon, in which he instructed Guy how to discriminate between virtue and vice. The discourse unfolds principles of spiritual growth through a twofold medium, the renunciation of evil and the achievement of good. Alquin concludes with an appeal for benevolence, which is enforced by an account of the incident of the widow of Zarephath.*



# Speculum Gy de Warewyke.

<b>H</b>	erkneþ alle to my speche, And hele of soule i may ou teche. þat i wole speke, it is no fable, Ac hit is swiþe profitable.	39 a Harken! I teach of the soul's health.
	Man, if þu wolt heuene winne, þurw loue to god þu most biginne. þus shal ben þi beginning: þu loue god ouer alle þing	4 To win heaven, love Gqd and
¶	And þin emeristene loue also, Riht as þi-self[e] þu most do. If þu wolt þus biginne and ende, þu miht be seker to heuene wende;	8 thy fellow- Christian.
	Ac, if þu louest more worldes god þan god him-self[e] in þi mod, þu shalt hit finde an yuel plawe: To dep of soule it wole þe drawe,	12 Flee the world.
¶	For, whan þe world þe haþ ikauht In <sup>1</sup> his paunter þurw his drauht,	16 To death the world's  net drags the soul,

For the title, see the Introduction. The numbering of the folio follows the Auchinleck MS. The character ¶ reproduces the paragraphing of the Auchinleck text. 1 to] vnto DH<sub>2</sub>. 2 And] om. D. may] wyll A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. 3 no] not R. 4 Ac] Bot DH<sub>2</sub>R. For H<sub>1</sub>. swiþe] ful H<sub>1</sub>R. very gode & H<sub>2</sub>. Between 4 and 5 the following three lines are interpolated in H<sub>2</sub>:

For the sowlys saluacyowne  
Who soo that herythe þis sermoun  
Inicium sapiencie timor domini (Cp. H<sub>2</sub> in l. 138.)

6 þurw loue] To loue H<sub>1</sub>. to god] of god A<sub>2</sub>D, god H<sub>1</sub>, om. H<sub>2</sub>. 7 and 8 are omitted in H<sub>1</sub>. 7 þus] þis A<sub>2</sub>H<sub>2</sub>R. shal ben þi] ys the fyrste H<sub>2</sub>. 8 þu] To A<sub>2</sub>, om. DH<sub>2</sub>. god ouer] wele god abovyn H<sub>2</sub>. 9 emeristene] euen crystyn A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. loue] om. A<sub>2</sub>H<sub>2</sub>, þou loue H<sub>1</sub>. 10 do] do so D. 11 and 12 are omitted in H<sub>2</sub>. 11 If] And if R. 12 miht be] may R. wende] to wende R. 13 Ac if] And 3ef A<sub>2</sub>D, But and H<sub>1</sub>, Ife H<sub>2</sub>, But if R. worldes] þe worldes A<sub>2</sub>, worldly H<sub>1</sub>, þis worldis H<sub>2</sub>, worldlis R. 15 an] for an H<sub>1</sub>. plawe] lawe (The word was originally plawe. p can be traced in the erasure.) D. 17 ikauht] caught A<sub>2</sub>DH<sub>2</sub>R. 18 In] In to H<sub>2</sub>. þurw his] at a A<sub>2</sub>.

<sup>1</sup> MSS. A<sub>1</sub> and A<sub>2</sub> have and in.

	Al at his wille he wole þe lede.	
and thou	Ne shaltu spare for no drede,	20
	Ne for loue to god, ne for his eize,	
shalt suffer.	To gon out of þe rihte weye ;	
	¶ For swiche [þer] beþ, þat loueþ more	
	þe world and his foule lore,	24
	þan þeiþ don god, þat hem wrouhte	39 b
	And on þe rode [hem] dere bouhte.	
	¶ Her-of i wole a while dwelle,	
I wish to tell	And a tale i wole 3ou telle	28
of an earl,	Off an eorl of gode fame—	
Guy of War-	Gy of Warwyk was his name—	
wick,	Hou on a time he stod in þouht :	
	þe worldes blisse him þouhte noht.	32
how he for-	þe world anon he þer <sup>1</sup> forsok	
sok the	And to Iesu Crist him tok,	
world,	And louede god and his lore	
and chose	And in his seruise was euere more.	36
God.		
A devout	¶ A god man þer was in þilke dawē,	
man,	þat liuede al in godes lawe ;	
Alquin,	Alquin was his rihte name,	
	And man he was of gode fame ;	40
	Dekne he was, and þe ordre he hadde ;	
lived then,	In holinesse his <sup>2</sup> lyf he ladde ;	
	Wit of clergie he hadde inouh,	
	þerfore to godnesse euere he drouh.	44
of whom	¶ Off him þe eorl was wel war,	
Guy	þerfore his wille to him [he] bar,	

19 Al at] At R. wole] shall H<sub>2</sub>. 20 Ne shaltu] þou shalt not R. 21 Ne for] For noo H<sub>2</sub>. to god] of god A<sub>2</sub>DH<sub>1</sub>, om. H<sub>2</sub>. eize] awe R. 22 þe] his H<sub>2</sub>. weye] lawe R. 23 For] om. DH<sub>2</sub>. þer] it A<sub>1</sub>DR, þei A<sub>2</sub>. 24 and] þen D. foule] fals A<sub>2</sub>. 25 þeiþ don god] Iesu criste H<sub>2</sub>. 26 hem dere] dere A<sub>1</sub>, dere hem A<sub>2</sub>H<sub>1</sub>, ful dere R. (D has heu dere.) bouhte] aboute H<sub>2</sub>. 27 Her-of] Here R. wole] sall D. while] stounde H<sub>2</sub>. 28 wole] sal D. 30 Gy] Sire Gy H<sub>2</sub>. 31 Hou on] On D, Vppe on H<sub>2</sub>, how in R. 32 þe] þis DH<sub>2</sub>. 33 he þer] he A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>, þer he DR. 34 him] he lym DH<sub>1</sub>. tok] bi toke H<sub>1</sub>. 35 And] He H<sub>2</sub>. his] all his A<sub>2</sub>R, eke hys D (and and in H<sub>2</sub>). 36 in his seruise was] serued hym after R. 37 in] be H<sub>2</sub>. pilke] þat A<sub>2</sub>H<sub>2</sub>R. 38 liuede] leued R. al] wele A<sub>2</sub>, wel alle R. in] om. R. 40 And] A A<sub>2</sub>, And a D, A noble H<sub>2</sub>. man he was] man DH<sub>2</sub>. gode] riȝt gude D. 41 and] om. R. þe] om. H<sub>1</sub>H<sub>2</sub>. he] om. DH<sub>2</sub>. 44 þerfore] and þerfore R. 45 Off him] þare of A<sub>2</sub>DH<sub>2</sub>. was wel] sone was full H<sub>2</sub>. war] I war A<sub>2</sub>D. 45 and 46 are omitted in R. 46 þerfore] And þarfore A<sub>2</sub>, And alle H<sub>2</sub>. he] om. A<sub>1</sub>A<sub>2</sub>.

<sup>1</sup> þer is on erasure in MS. A<sub>1</sub>.

<sup>2</sup> MS. H<sub>1</sub> has his his.

- And of him<sup>1</sup> he tok his red, asked advice,  
¶ To kepen his soule from þe qued. 48  
¶ On a day, i vnderstonde, 39 c  
Sire Gy þe eorl sente his sonde  
To þe holi man Alquin  
And seide : '[I]<sup>2</sup> grete þe wel, fader myn, 52 and  
And preie þe for godes loue, begged  
þat us alle sit aboue,  
þat þu wole, par charite  
And in amendement of me, 56  
¶ Make me a god sarmoun a sermon,  
And don hit write in lesczoun :  
þat were my ioie and my delit to free his  
And to my soule a gret profyt ; 60 soul from the  
For þe world þurw his foule gile world's guile.  
Hap me lad to longe while.  
þer-of i wole consail take,  
Hu i mihte þe world forsake.' 64  
¶ Alquin þe eorl þo answered, Alquin'  
And Iesu Crist ful ȝerne he heriede, with joy  
þat swich a wit was comen him to  
And seide : ' His preie i wole do.' 68 granted  
' And, [sethen] i shal be þi leche, Guy's prayer,  
Aller furst i wole þe teche, and preached  
Faire uertuz for to<sup>3</sup> take of fair virtues  
And foule þewes to forsake. 72 and ugly  
¶ þat maitou noht don, leue broþer, vices.  
Bote þu knowe on and oþer,

48 kepen] wyten D. qued] dede D. 49 On] Vpon H<sub>2</sub>. 51 þe] þat R. Alquin] sire alquyn A<sub>2</sub>D, frere Alquyne H<sub>2</sub>. 52 wel] om. H<sub>2</sub>. 53 And] I A<sub>2</sub>, anon I D. 54 us] ouyr vs H<sub>2</sub>. 55 and 56 are omitted in A<sub>2</sub>. 55 par] for H<sub>1</sub>H<sub>2</sub>. 57 Make me] Doo me make H<sub>2</sub>. 58 don hit write] write hit R. lesczoun] a lessoun DR. 59 were] where D. my ioie] ioi A<sub>2</sub>. my delit] grete delyte H<sub>2</sub>. 61 foule] false H<sub>2</sub>. 62 lad] lette H<sub>1</sub>, be lyed H<sub>2</sub>. while] A while H<sub>2</sub>. 63 þer-of] þer for D. wole] wolde H<sub>2</sub>. 64 þe world] hym H<sub>2</sub>. 65 Alquin] þen Alquyne R. þe eorl þo] þen to þe erle D, sere Gy sone H<sub>2</sub>, þo erle R. 66 And] And swythe H<sub>2</sub>. ful ȝerne] ful werun D, om. H<sub>2</sub>. he] om. A<sub>2</sub>D. 68 His] þi A<sub>2</sub>H<sub>2</sub>. i wole] he wold DR. 69 And sethen] and whan A<sub>1</sub>, Sythe that H<sub>2</sub>, & sithen þat R. be] nu ben A<sub>1</sub>A<sub>2</sub>. þi] his H<sub>1</sub>. 70 Aller] Alþere A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>, Erle D. furst] ferest H<sub>1</sub>. wole] schal D. 71 for to] to þe D. 72 foule] lethere H<sub>2</sub>. 73 þat] þis H<sub>1</sub>, þus R. don] om. A<sub>2</sub>, mynn H<sub>2</sub>. 74 Bote] But ȝyffe H<sub>2</sub>R. on] o þynge A<sub>2</sub>, þat on D, bothe one R. oþer] þat oþer D (oþe in H<sub>1</sub>).

<sup>1</sup> him is above the line in MS. A<sub>1</sub>. MS. D has hys.

<sup>2</sup> MS. A<sub>1</sub> omits I.

<sup>3</sup> to is above the line in MS. A<sub>1</sub>.

	I shal þe now shewe boþe, Whiche beþ gode <i>and</i> whiche beþ loþe ;	39 a 76
First,	¶ And at þe beste i wole biginne,	
to win grace	þe betre grace for to winne.	
he taught the virtues in order.	þe uertuz i wole first shewe, Whiche þeiþ beþ, alle on rewe.'	80
Wisdom	' Wisdom in godes drede	
shall be thine,	Vse wel, þat be my rede ;	
also faith, love,	Trewe bileue and charite— þise sholen bileue wid þe—	84
steadfast hope, meek- ness, peace, mercy, for- giveness, patience, humility.	Stedefast hope <i>and</i> mieknesse, Pes, merci, <i>and</i> forþifnes, ¶ Loue of herte, ful of pite, þat is verray humilite.	88
	And þu wolt haue godes ore, 3it þu most vse more,	
Repent!	For þi sinne repentaunce, And redi þefore to don penaunce	92
In penitence confess.	Wid sorwe at þin herte rote, And shrifte of mouþe shal be þi bote.	
Give in cha- rity to thy life's end.	In almes dede and charite þi lyf shal euere more be.	96
	¶ þise beþ þe þewes, þat i þe teche, Whar-þurw þu miht to heuene reche, And so þu miht þe world forsake, If þu wolt hem to þe take.'	100

75 and 76 are transposed in A<sub>2</sub>. 75 þe now shewe] shewe to þe now H<sub>1</sub>, the shewe now hem H<sub>2</sub>. 77 And at] And A<sub>2</sub>, At H<sub>1</sub>. wole] sal D. 79 i wole] þat I wyll A<sub>2</sub>, I sal D, fyrste I wyll H<sub>2</sub>. first] 3ow H<sub>2</sub>. shewe] chewe (Before chewe space is left for an s.) D. 80 Whiche] þe wyche D. alle on] now o D, al in H<sub>1</sub>, vpon A H<sub>2</sub>, on a R. 82 be my] I þe D, is my R. Between 82 and 83 are the following two lines in A<sub>2</sub> (Cp. A<sub>2</sub> in ll. 140, 141, and 142.):

Twey þynggys it wyll þe tech  
Whare þorou3 þou my3t to heuen rech

83 bileue] loue R. 84 þise] þey H<sub>1</sub>, þese thre R. bileue] leue D, leene R. þe] me H<sub>2</sub>. 85 hope] om. A<sub>2</sub>, boþ H<sub>1</sub>. 87 ful] *and* fulle H<sub>2</sub>. 89 And] And 3ef A<sub>2</sub> DH<sub>1</sub> H<sub>2</sub> R. haue] om. R. ore] lore D. 90 vse] doo welle H<sub>2</sub>. 91 sinne] synne haue D. 92 þefore] þare A<sub>2</sub>. 94 And] Wiþ H<sub>1</sub>. mouþe] mow3t D. shal be pi] to A<sub>2</sub>, with dede D, wyll be pi H<sub>2</sub>. 95 charite] chaste D, in charyte H<sub>2</sub>. 96 lyf] lyffe also H<sub>2</sub>. 97 þewes] vertues A<sub>2</sub>. i] I wil R. 98 Whar-þurw] Where with H<sub>2</sub>. reche] Areche H<sub>2</sub>. 99 so] thus H<sub>2</sub>. þu] þorow H<sub>1</sub>. miht] mayste H<sub>2</sub> R. 100 wolt hem to] hem wolt to A<sub>1</sub>, wylt heuen to A<sub>2</sub>, wylt þese to D, wylte to thys goodnesse H<sub>2</sub>.



- ¶ ‘Nu i wole nempne<sup>1</sup> þe wicke þewes,  
 þat þeþ noht gode, ac mucho shrewes,  
 For, if þu dost bi here red[e],  
 To strong[e] pine þeih wolen þe led[e];
- ¶ þanne is hit god, þat þu shone  
 To drawe hem into þi wone.  
 Herkne nouþe to me,  
 And i hem wole nempne þe :
- Pride, wrapþe, and enuie,  
 Fals iugement and tricherie ;  
 Fals witnesse is on of þo—  
 Many a soule itt<sup>2</sup> doþ ful wo.
- Loue noht to mucho þis worldes blisse :  
 Hit bringeþ man to þisternesse,<sup>3</sup>
- ¶ Auarice and glotonye,  
 Wicke sleuþe and leccherie.’
- ‘Accedie is a wel foul sinne  
 To man, þat he may come widinne,  
 And, what it is, i wole þe wisse,  
 Vnderstond, þat þu ne misse :
- ¶ Accedie is (as) sleuþes broþer,  
 Wicke on and wicke oþer ;  
 Hit is a derne mourni[n]g in mod  
 And makeþ man anuied to do god.
- Offte þurw swiche mourning[e]  
 Wanhope beginneþ for to spring[e],
- Base vices.  
 40 a  
 104 lead to pain,  
 therefore shun  
 108  
 pride, wrath,  
 envy,  
 injustice,  
 faithlessness,  
 false witness-  
 ing.  
 112  
 Avoid  
 worldliness.  
 It induces  
 116  
 avarice, glut-  
 tony,  
 sloth,  
 lechery.  
 120  
 [Acedia],  
 the brother  
 of sloth,  
 124  
 attends  
 despair of the  
 mercy of God,

101 wole] sall D. nempne] neuen A<sub>2</sub>D (D has new, but the e is hardly distinguishable from o. There is a break in the parchment before wykyd.) H<sub>1</sub>, telle H<sub>2</sub>, þe nemen R. þe wicke] wykyd A<sub>2</sub>D, þis worldly H<sub>1</sub>, þe othere H<sub>2</sub>. 102 þeþ noht gode] are swithe R. ac] bot A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>, om. R. 103 here] there H<sub>2</sub>. 105 is hit] it is A<sub>2</sub>DH<sub>2</sub>, is R. 105 reads in H<sub>1</sub>: þerfor loke þou hem shoone. 106 To] For to H<sub>1</sub>R. into] in H<sub>1</sub>. 107 nouþe] now A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. to] wele vnto D, bisily to H<sub>1</sub>, Awyle to H<sub>2</sub>, vnto R. 108 i] om. R. hem wole] wyll hem D, hom I wil R. nempne] schewe A<sub>2</sub>, neuen vnto D, neuen to H<sub>1</sub>. 108 reads in H<sub>2</sub>: And I wylle telle þow wheche þei bee. 109 enuie] enueny D. 111 and 112 are transposed in H<sub>2</sub>. 112 ful] myche H<sub>1</sub>, full moche H<sub>2</sub>. 113 þis] om. D. 114 Hit] For it DH<sub>1</sub>. bringeþ] lediþ H<sub>1</sub>, man] a man A<sub>2</sub>H<sub>2</sub>, men DH<sub>1</sub>, mony R. to] vnto R. þisternesse] theftene A<sub>2</sub>, dyrkenes DH<sub>1</sub>, Vncerteynnesse H<sub>2</sub>, merkenes R. 116 sleuþe] slownes R. 117 wel] ful R. 119 what] om. A<sub>2</sub>. wole] sall D. 120 Vnderstond] vnderstond wel H<sub>1</sub>, Vndyrstonde yt welle H<sub>2</sub>. ne] not R. 121 as] om. A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. sleuþes] slownes R. 122 on] is on A<sub>2</sub>R. 123 a] as a A<sub>1</sub>D. 124 And] Hytt H<sub>2</sub>. man] men D. anuied] vnneþe D, fro mynde R. 125 Offte] Welofte H<sub>2</sub>. swiche] swiche wicke A<sub>1</sub>A<sub>2</sub>R.

<sup>1</sup> The final e is above the line in MS. A<sub>1</sub>.

<sup>2</sup> MS. A<sub>1</sub> has itc.

<sup>3</sup> Read þisternisse.

- pat, bote man turne away þerfro,  
Sauued worþ he neuere mo. 128
- through which Judas was lost. ¶ Wroþer hele was Iudas born,  
For þurw þat sinne he was lorn ; 40 b  
Merci he les þurw þat sinne,  
Wher-þurw he ne mihte no ioye winne. 132
- Hasten ! ¶ Vch man birede him in his sihte  
Flee that sin. To flen þat sinne bi his mihte  
And alle oþere þat i haue nempt,  
If he wole to ioye be dempt. 136
- Hearken to my sermon !  
Wisdom **H** erkne now to my sarmoun,  
What i wole telle in my lescoun.  
Wisdom in godes drede,  
Off which þat i erere seide,<sup>1</sup> 140
- points two ways to heaven : ¶ Tweie þinges it wole þe teche,  
Whar-þurw þu miht to heuene reche :  
þat is, lat þi sinne and do god  
flee sin ; do good. For his loue, þat deiede on rod ; 144
- The rewards are mercy and peace. ¶ Ac to late þi sinne al onliche  
Nis noht inouh, sikerliche.  
þu most don god forþ þerwid,<sup>2</sup>  
If þu wolt haue merci and griþ. 148

De Sa-  
pientia.

127 þat bote] Bot A<sub>2</sub>H<sub>1</sub>R. Butt yffe H<sub>2</sub>. man] a man A<sub>2</sub>D. men H<sub>1</sub>.  
turne] flee H<sub>2</sub>. 128 worþ he] worth þei A<sub>2</sub>. shul he be H<sub>1</sub>. maye he be H<sub>2</sub>.  
bes he R. 129 Wroþer hele] In a carful tyme H<sub>1</sub>. With wroþe hele H<sub>2</sub>. 130  
þurw] om. D. lorn] for lorne A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. 131 þurw] for A<sub>2</sub>. 132 ne] om.  
H<sub>1</sub>H<sub>2</sub>R. no ioye] heuen A<sub>2</sub>. 133 birede] I rede A<sub>2</sub>. be rede D. be redy R.  
him] om. R. 133 reads in H<sub>1</sub> and in H<sub>2</sub> :

I counsel yche man with al his myȝte H<sub>1</sub>.

Euyry man behouythe in hys syȝte H<sub>2</sub>.

134 flen] flye H<sub>1</sub>. bi] om. H<sub>1</sub>. with H<sub>2</sub>R. his mihte] all his myȝt DH<sub>2</sub>R.  
boþ day and nyȝte H<sub>1</sub>. 135 oþere] þe oþer DH<sub>2</sub>. haue] here H<sub>1</sub>. nempt]  
neuen H<sub>1</sub>. 136 he wole] þai wil R. be dempt] idempt D. be demened R. 136  
reads in H<sub>1</sub> : If ȝe wil come to þe blisse of heuen. 137 sarmoun] lessounne  
H<sub>2</sub>. 138 wole] shall A<sub>2</sub>. telle] say A<sub>2</sub>. þe tell D. rede þe H<sub>2</sub>. in my lescoun]  
be resounne H<sub>2</sub>. After 138 one line is interpolated in H<sub>2</sub> : *Iniciū sapiencie  
timor domini.* (Cp. H<sub>2</sub> after l. 4 and A<sub>1</sub>A<sub>2</sub>DH<sub>1</sub> after l. 882.) 140 which]  
suche H<sub>1</sub>. þat] om. D. erere] here D. eere of H<sub>2</sub>. bifore R. 140 reads in  
A<sub>2</sub> : Vse wele þat be my rede. (l. 82. Cp. A<sub>2</sub> in variants.) 141 it] I DH<sub>2</sub>.  
142 reche] Areche H<sub>2</sub>. 143 þat] And þat A<sub>2</sub>. lat] leue A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. þi] om.  
DR. 144 rod] þe rode D. 145 Ac] And A<sub>2</sub>DH<sub>1</sub>. om. H<sub>2</sub>. But for R. late]  
leue A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>. loue R. þi] om. DR. sinne] om. R. al] om. A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>. (sekerlich  
has been crossed out before onliche in A<sub>2</sub>.) onliche] onely R. 146 Nis] Es  
DH<sub>1</sub>H<sub>2</sub>R. sikerliche] sikerly R. 148 and] or H<sub>1</sub>. griþ] greyþe D.

<sup>1</sup> Read sede.<sup>2</sup> Read þerwip.

- ¶ his wonder of many sinful men, The wicked  
 þat pinkeþ it were muche<sup>1</sup> for hem  
 To haue gret worldes honour  
 As londes, rentes, halle, and bour, 152  
 Riche vessel of siluer and gold  
 And grete tresor and faire bold, value worldly  
possessions
- ¶ Riche mete and riche drink[e],  
 And litel þerfore for to swink[e], 156  
 Hele of bodi in bon and huide, 40 c  
 And gret los of pompe and pride. and fleeting  
glory, but  
 A murie lyf hem pinkeþ þis were,  
 But eft hit worþ ibouht [ful]<sup>2</sup> dere, 160 earth's joy is  
bought dear.
- Quia nihil**<sup>3</sup> in=felicius, quam felicitas  
 peccatoris.
- N**apeles hit may falle wel,  
 þat, þouh man haue muche katel  
 As londes, rentes, and oþer god,  
 3it<sup>4</sup> he may be pore of<sup>5</sup> mod 164  
 And low of herte, ful iwis,  
 And halt þerof ful litel prys.
- ¶ Ac nu i wole speke and rede Such sinful  
ones  
 Of hem, þat i erere seide,<sup>6</sup> 168

149 þis] þis is A<sub>2</sub>. It es D, Thys ys a H<sub>2</sub>. of many] is of mony R. sin-  
 ful] om. DH<sub>2</sub>, a synful R. men] man DR. 150 it were] om. A<sub>2</sub>. 152 As]  
 As in D, om. H<sub>2</sub>. 154 grete] oþer H<sub>1</sub>. and faire bold] faire and bold A<sub>2</sub>H<sub>2</sub>,  
 manyfolde H<sub>1</sub>. 155 2d riche] goode H<sub>1</sub>. 156 litel] leþe D. 157 Hele]  
 Helthe H<sub>2</sub>. in] om. A<sub>2</sub>, and R. huide] hede H<sub>1</sub>. 158 And] om. H<sub>2</sub>. of]  
 also of H<sub>2</sub>. 159 þis] ytte H<sub>2</sub>R. 160 eft] om. D, after H<sub>1</sub>H<sub>2</sub>. worþ] shal be  
 H<sub>1</sub>, wylle be H<sub>2</sub>, mot be R. ibouht] abought A<sub>2</sub>D, bozte H<sub>1</sub>H<sub>2</sub>R. After 160  
 are the following two lines in H<sub>2</sub>:

Where be thoo þat thynkyþ þere vpon  
 I cane nott telle be seynte John

*Latin: The Latin text is inserted between 158 and 159 in R. Quia nihil] Qui  
 R. in=felicius] infeceliis A<sub>2</sub>, felicius R. felicitas] fecilitas A<sub>2</sub>, vita R. 161  
 Napeles] Neuer þe lese A<sub>2</sub>H<sub>2</sub>, but no þo lesse R. falle] be fall H<sub>2</sub>, bifalle R.  
 162 þat] om. H<sub>2</sub>R. (Space is left for one word in H<sub>2</sub>.) man] a man A<sub>2</sub>DR,  
 men H<sub>1</sub>, summan H<sub>2</sub>. muche] ryzt mochill H<sub>2</sub>. 163 As londes] Londres  
 londes (The second londes is marked for erasure.) D. 165 low] ful lowe DR.  
 ful] om. DR, fully H<sub>1</sub>, and fulle H<sub>2</sub>. iwis] wyse H<sub>2</sub>. 166 halt] haue H<sub>2</sub>.  
 ful] om. A<sub>2</sub>H<sub>2</sub>R. (lytyll is over erasure in H<sub>2</sub>.) 167 and 168 are transposed  
 in D. 167 Ac] And also A<sub>2</sub>, and DH<sub>2</sub>. But H<sub>1</sub>R. nu i wole] now I sal D,  
 I wil now H<sub>1</sub>. and rede] om. A<sub>2</sub>. 168 hem] whum D. erere] are A<sub>2</sub>D, bifore  
 H<sub>1</sub>R, eere of H<sub>2</sub>.*

<sup>1</sup> muchel is in MS. A<sub>1</sub>.

<sup>2</sup> MS. A<sub>1</sub> has wel.

<sup>3</sup> The MSS. have nichil. <sup>4</sup> 3it is on the margin before he in MS. A<sub>1</sub>.

<sup>5</sup> of is above the line in MS. A<sub>1</sub>.

<sup>6</sup> Read sede.

- are in peril,      þat þurw here pride and here wil  
 þeih fallen ofte in gret peril.  
 Seint Austin halt þer-mide noht  
 And seiþ, it shal ben dere bouht,      172  
 And skilfulliche it mot be so,  
 For, whan a man haþ sinne do,  
 and they      Oþer he mot hit beten here  
 must atone.      Or suffre pine elles where.      176
- The gracious      ¶ Wole 3e here, what louerede  
 love of God      God kudde to<sup>1</sup> hem þat wole<sup>2</sup> him drede?  
 [He wyll hem here hold[e] lowe,  
 For þei schold hym þe better knawe<sup>3</sup> ;]      180
- grants chas-      He wole hem chasten wid smale pining  
 teynings,      And maken hem lese þat hote brenning ;  
 anguish,      And many anguisse he wole hem 3iue  
 To suffre here, whiles þeih liue,      40 a 184
- hunger,      ¶ As hunger and þurst and trauail strong ;  
 thirst,      Hij sholen haue euere among  
 earthly      Lore of catel and seknesse,<sup>4</sup>  
 losses.      And al is to echen here blisse.      188  
 These in-      Man, if þu (ne) leuest noht me,

169 here] hy3e H<sub>1</sub>. wil] yll (*There is an erasure before y.*) D. 170 þeih] om. R. 171 halt þer-mide] þare with holdeth (*Two letters have been crossed out before holdeth.*) A<sub>2</sub>. halde þer with DH<sub>1</sub>. holte þere with ry3t H<sub>2</sub>R. 172 And] He DH<sub>2</sub>. bouht] abou3ht A<sub>2</sub>. 173 And] For H<sub>2</sub>. skilfulliche] wilful-lyche H<sub>1</sub>. mot] moste H<sub>1</sub>H<sub>2</sub>R. 174 For] om. H<sub>2</sub>. a man] man A<sub>2</sub>H<sub>2</sub>. sinne do] synn ido DR. mysdo H<sub>1</sub>. A synne doo H<sub>2</sub>. 175 mot hit beten] mot beten D, he motte be beten (*One letter has been erased before h.*) H<sub>1</sub>. he mvste be betyn H<sub>2</sub>. 176 Or] Oþer D, Or ellis R. pine] paynes A<sub>2</sub>H<sub>2</sub>. 177 3e here] þou here now R. louerede] I rede R. 178 kudde] kypeþ H<sub>1</sub>R. shewythe H<sub>2</sub>. to] om. R. hem] man D, him H<sub>1</sub>H<sub>2</sub>. wole him] wold hyme A<sub>2</sub>, hym wyll H<sub>2</sub>. 179 and 180 are omitted in A<sub>1</sub>. 179 hem] om. R. here holde] holde here D, hold meke & H<sub>1</sub>, holdyn here full H<sub>2</sub>, holde hom here R. 180 þe] om. H<sub>1</sub>. 180 has the following readings in D and in H<sub>2</sub>:

þe better for he sull hym knowe D.

The bettyr for þey schulde hym knowe H<sub>2</sub>.

181 and 182 are omitted in A<sub>2</sub>. 181 He wole] om. H<sub>2</sub>. hem] hym DH<sub>1</sub>, om. H<sub>2</sub>R. chasten] kast H<sub>1</sub>, Chastyse hem H<sub>2</sub>R. 182 hem] hym D, hom to R. þat] þe DH<sub>2</sub>. 183 And many] A man D, Many an H<sub>2</sub>. hem] hym D. 185 As] om. DH<sub>1</sub>H<sub>2</sub>, and R. (*And is crossed out before As in A<sub>2</sub>.*) 186 Hij] þei A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R, he D. haue] suffri DH<sub>2</sub>. 187 Lore] Losse A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. seknesse] stronge syknyssse H<sub>2</sub>. 188 And] om. H<sub>2</sub>. al is] all it is A<sub>2</sub>H<sub>2</sub>, all D. here] þaire ioy and D, þeire H<sub>1</sub>. 189 ne] om. A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. leuest] be leue H<sub>2</sub>.

<sup>1</sup> to is above the line in MS. A<sub>1</sub>.

<sup>2</sup> Before w one letter has been erased in MS. A<sub>1</sub>.      <sup>3</sup> Read knowe.

<sup>4</sup> Read seknesse.



þu sek aboute, *and* þu miht se  
þise holi men alle bidene,  
How þeiþ liuede in wo *and* tene. 192

And, if my tale nis noht for-ȝete,<sup>1</sup>

þanne maitou wel iwite,

þat þe worldes blisse is noht,

Whan þu hast abouten souht ;

196 for the  
world's bliss  
is naught.

¶ For, ȝif<sup>2</sup> a man haþ her his wille,

Wel lihtliche he may spille.

Her i wole nouþe blinne.

*De Fide.*

Anoper þing i wole biginne

200 Believe in

To speke, man, of þi bileue,

For hit is god, it<sup>3</sup> wole noht greue.

Man, þi bileue shal be so :

þat o god is and no mo,

204 one God,

þat o god is in vnite,

a God in  
unity and in  
trinity,

pre persones in trinite.

¶ þu shalt, [man], bileue also

And treuliche in þin herte do,

208

þat god had neuere biginning

without be-  
ginning,  
without end-  
ing,

Ne neuere (ne) shal haue ending,

¶ And shappere<sup>4</sup> is of alle shaftes,

41 a

Creator of all.

And ȝeueþ wit in alle craftes,

212

190 þu sek] Seek H<sub>1</sub>R. þu miht se] by þe se A<sub>2</sub>, bi se D, þou maist see H<sub>1</sub>R, þe besye H<sub>2</sub>. 192 liuede] lybbeþe D. wo] sorowe H<sub>2</sub>. 193 if] if þou R. nis] es DH<sub>1</sub>, þou H<sub>2</sub>, om. R. 194 þanne] Now H<sub>1</sub>. maitou] þou myȝt ful D. wel] þo better R. iwite] þerof I wyte H<sub>1</sub>, wete H<sub>2</sub>, witt R. 195 þe] þys H<sub>2</sub>. blisse] wele DH<sub>2</sub>. is] nys A<sub>2</sub>. 196 abouten] all abouten DH<sub>2</sub>, hit thorou R. souht] I soȝte H<sub>1</sub>. 197 and 198 are omitted in H<sub>2</sub>. 197 his] all hys D. 198 Wel] Ful DH<sub>1</sub>R. lihtliche] lyȝtly H<sub>1</sub>R. spille] hys saule spyll D, hymself spyll H<sub>1</sub>. 199 Her i wole nouþe] Here I wyll not A<sub>2</sub>, Now I wil here of H<sub>1</sub>, Of thys now I wolle H<sub>2</sub>, Here I wil a while R. blinne] be kenne (*The k is imperfectly formed.*) D, belyune H<sub>2</sub>. 200 Anoper] And opere A<sub>2</sub>, And anoper D, And of othyre H<sub>2</sub>. wole] sal D. 201 and 202 are transposed in D. 201 man] more R. 202 it] and DH<sub>1</sub>R. wole] nyl H<sub>1</sub>. 204 is] ther ys H<sub>2</sub>. 204 —206 read in H<sub>1</sub> :

þat þer is oo god & no moo  
þe whiche is in persones pree  
And oo god in trinitee

206 pre] And pre D. 207 man] om. A<sub>1</sub>A<sub>2</sub>R, al so H<sub>1</sub>. also] here to H<sub>1</sub>. 208 treuliche] trewly A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. do] þenk so H<sub>1</sub>, yt doo H<sub>2</sub>R. 209 had] ne hadde H<sub>2</sub>. 210 Ne] Nor A<sub>2</sub>. ne] om. A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. haue] haue noon H<sub>1</sub>H<sub>2</sub>. 211 shaftes] shappes A<sub>2</sub>. (*shaftes is over erasure in D.*) 212 ȝeueþ] ȝif þe D, ȝifere of H<sub>1</sub>, gaffe H<sub>2</sub>.

<sup>1</sup> Read forȝite.

<sup>2</sup> One letter has been erased before ȝ in MS. A<sub>1</sub>.

<sup>3</sup> One letter is erased after it in MS. A<sub>1</sub>.

<sup>4</sup> re is above the line in MS. A<sub>1</sub>.

And made man after his owen face—

Nas þat gret loue of heih[e] grace ?

God bestowed  
freedom of  
will, but

And 3af to man fre power

To chese, boþe fer and ner,

216

Off god and yuel shed to make,

þe euel to late *and* god to take.

Wheiper he wole chese, he haþ power

þurw 3ifte of god, while he is her ;

220

He is not at  
fault if man  
choose the  
wrong.

þanne is hit noht on god ilong,

If man wole chese to don wrong.

Adam

¶ Adam was þe forme man,

þat euere singyn bigan,

224

And þat was god to wite noht,

þerfore hit haþ ben dere bouht.

bought sin  
dear.

God 3af him wit as his owen,

God and yuel for to knowen,

228

Ac þurw eging of þe fend *and* Eue

He dede a sinne þat gan him greue.

For disobe-  
dience he was  
thrust from  
paradise, but

¶ Vnboxomnesse was his gilt,

þerfore out of paradys he was [pylt].<sup>1</sup>

232

Boxomere he was to his wif,

þan to god þat 3af him lyf ;

And, for he dede after hire lore,

He bouhte hit sipþen swiþe sore.

236

¶ His fredom was binomen him al

And put in seruage as a þral,

41 b

213 made man] man made A<sub>1</sub>A<sub>2</sub>R, shope man H<sub>2</sub>. owen] *om.* H<sub>2</sub>. 214 Nas þat] Was þer D, þat was H<sub>1</sub>R, Was þat not a H<sub>2</sub>. gret] for R. of heih[e] and he3e D, of his holy H<sub>1</sub>, of hys H<sub>2</sub>. 215 3af] 3if D. 216 To chese] Of thise A<sub>2</sub>, to these R. 217 Off] And of D, *om.* H<sub>2</sub>. yuel] of euel D. shed] for A<sub>2</sub>H<sub>2</sub>, cheyse D. 218 þe] þat D. late] leue A<sub>2</sub>DH<sub>1</sub>R. *and*] þe A<sub>2</sub>DR. 219 Whei- þer] Whiche H<sub>1</sub>, Too whether H<sub>2</sub>. 220 3ifte] might R. 221 is hit] it is A<sub>2</sub>R. on] in A<sub>2</sub>H<sub>1</sub>. ilong] a longe A<sub>2</sub>H<sub>2</sub>, longe DH<sub>1</sub>R. 222 man] he A<sub>2</sub>DH<sub>2</sub>. wole] wollen to D, *om.* H<sub>1</sub>. 223 forme] first A<sub>2</sub>H<sub>1</sub>R, formeste H<sub>2</sub>. 224 þat] In wham H<sub>1</sub>. singyn] first synne DH<sub>2</sub>, ony synne R. 225 wite] wyte ry3te H<sub>2</sub>. 226 hit] he D. haþ] was ful R. ben] *om.* DR. bouht] a bou3t A<sub>2</sub>D. 227 his] is DH<sub>2</sub>. 228 yuel] wicke R. 229 Ac] And A<sub>2</sub>DH<sub>1</sub>R, *om.* H<sub>2</sub>. þurw] Thorowe þe H<sub>2</sub>R. Eue] of eue D. 230 a] *om.* H<sub>1</sub>. gan him] was ful D, dide hym H<sub>1</sub>H<sub>2</sub>R. 232 he was] was he R. pylt] *om.* A<sub>1</sub>, put D. 233 Boxomere] Buxom more D, Moore boxom H<sub>1</sub>. 235 for] for þat R. hire] þeyre H<sub>1</sub>. 236 bouhte hit] about3e D. sipþen] afterworde H<sub>1</sub>, aftyr H<sub>2</sub>. swiþe] ful H<sub>1</sub>. 237 binomen him] bimonie hym H<sub>1</sub>, fro hym tane R. 238 in] to D.

<sup>1</sup> pylt is supplied from MS. A<sub>2</sub>. was is the last word of the line in MS. A<sub>1</sub>. gilt seems a deeper black than what preccdes, suggesting that it may have been added later.

- ¶ Noht one he, bute alle þo  
 þat of him comen for euere mo. 240  
 Ac for hit was þurw gile don,  
 God ʒaf his pite þer-vpon,  
 And eke for loue þat he hade  
 To man, þat he himseluē made, 244  
 To sauue man, man he bicam,  
 And pine for hem to him he nam,  
 And ʒaf for hem his herte blod,  
 And deiede for hem on þe rod. 248
- ¶ Ibiried he was, in<sup>1</sup> toumbe he lay,  
 Til hit com þe þridde day;  
 Vp he ros þe þridde day  
 From deþ to liue wid-oute nay; 252  
 To heuene he steih þurw his mihte,  
 Riht in-to his faderes sihte,  
 And sit on his faderes riht[e] side,  
 þe grete dom for to abide. 256  
 þider he wole come on domesday,  
 Cruwel and sterne wid-oute nay,  
 On Dooms-day.
- ¶ He þat was woned to be  
 Meke as a lomb, ful of pite : 260  
 þeder he wole lihten adoun  
 Wraþfful and sterne as a lioun.  
 Merci nele he shewe non,  
 He will come to earth to  
 iudge with-  
 out mercy.

239 one] only A<sub>2</sub>DH<sub>2</sub>R, ononlyche H<sub>1</sub>. alle] also al H<sub>1</sub>. 240 for euere] euer A<sub>2</sub>DH<sub>2</sub>. 241 Ac] And A<sub>2</sub>D. But H<sub>1</sub>H<sub>2</sub>R. þurw] for R. don] idon D. 242 God ʒaf] Almyzty god had H<sub>1</sub>, God had R. his] hym D, om. H<sub>1</sub>R. 243 eke] also H<sub>1</sub>H<sub>2</sub>. for] for þe A<sub>2</sub>H<sub>2</sub>. 244 man] monkynde R. he] hem D. himseluē] om. R. 245 To sauue man] To saue hym þan H<sub>1</sub>, Man to saue H<sub>2</sub>. man he] he man H<sub>2</sub>. 246 pine] payne & passion H<sub>1</sub>, grete payne H<sub>2</sub>, pyne grete R. hem] man A<sub>2</sub>H<sub>2</sub>, hym R. to him] om. A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. 247 And] He H<sub>2</sub>. hem] man H<sub>2</sub>, hym R. 248 And] And þus H<sub>1</sub>, om. R. deiede] with harde deth R. for hem] om. H<sub>1</sub>R, for man H<sub>2</sub>. on] opon A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. 249 Ibiried] Biryed H<sub>1</sub>H<sub>2</sub>R. 250 Til hit com] Tyll it came to A<sub>2</sub>H<sub>2</sub>, Forto com D. 251 and 252 are omitted in H<sub>2</sub>. 251 reads in A<sub>2</sub>: And rose for soth als I ʒow say. 254 Riht] Ful ryzt H<sub>1</sub>, om. H<sub>2</sub>. in-to] to D. faderes] awne fader D, ffadyrys ryche H<sub>2</sub>. 255 And sit] þere he sittip H<sub>1</sub>. 256 for] om. R. 257 þider] Hedere A<sub>2</sub>, And hedyr H<sub>2</sub>, om. R. he wole] shall H<sub>2</sub>. on] at DH<sub>2</sub>, sithen on R. 258 wid-oute nay] for soþe too saye H<sub>2</sub>. 259 þat] þat afore H<sub>2</sub>. woned] woned merciful H<sub>1</sub>. 260 a] om. H<sub>1</sub>H<sub>2</sub>R. 261 and 262 are omitted in A<sub>2</sub>. 261 þeder] þer DH<sub>1</sub>, Hedyr H<sub>2</sub>, þere þen R. lihten] þane lyzte H<sub>2</sub>. adoun] downe H<sub>2</sub>. 262 and] om. R. a] ony H<sub>2</sub>. 263 nele] þan wyll H<sub>2</sub>, wil R.

<sup>1</sup> There is an erasure after in in MS. A<sub>1</sub>.

	¶ Ac, riht after þat man haþ don,	264
	He shal fonge his iugement	41 c
	To ioie or to strong turment.	
	¶ Allas! what sholen hij onne take,	
Those who forsook God	þat wolden [here] her god forsake <sup>1</sup>	268
	þurw sinne of fles[c]h[ly] <sup>2</sup> liking,	
	And wolde hit bete wid no pining?	
shall be driven	þer-fore þeih sholen in-to helle,	
	Wheiper þeih wolen, or þeih nelle,	272
	And þere bileue[n] euere mo,	
to hell.	In [as] strong pine as men may do.	
	Seint Austin spekeþ of alle swiche	
	And seiþ wordes [ful] reuliche:	276
The wicked in hell	<b>H</b> abent mortem sine morte	
	et finem mortis sine fine.	
shall suffer death without dying,	¶ <b>H</b> ij sholen haue deþ wid-oute deying	
	And point of deþ wid-outen ending;'	
	Here deþ hij sholen wilnen euere,	
divers ago- nies,	Ac to ende of deþ comen hij neuere;	280
	Hij sholen euere more duire	
sharp pain of fire;	In stronge pine of hote fire.	
	Her i wole nouþe dwelle,	
	And of mur[y]ere <sup>3</sup> þinge [i wole] þou telle.	284

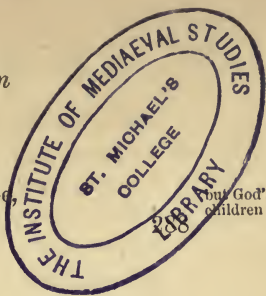
264 Ac] Bot  $A_2H_1H_2R$ , And D. þat] *om.*  $A_2$ . man haþ] men haue  $H_2$ .  
 265 He shal] They shulle þan  $H_2$ , þai shal R. fonge] a fonge D, take  $H_2R$ .  
 his] *om.*  $A_2$ , here  $H_2R$ . iugement] verament (MS. *indistinct*)  $A_2$ . 266 or to]  
 or els  $H_1$ . turment] tournament  $DH_2$ . 267 what] how  $A_2DH_1H_2R$ . hij]  
 þei  $A_2DH_1H_2R$ . onne] þan on  $H_2$ . 268 here her god] her god  $A_1A_2DR$ , here  
 god here  $H_1$ , here here lorde  $H_2$ . 269 of] of here  $H_1$ . 271 sholen] shulle go  
 $H_1$ , shul wende R. into] til R. 272 or þeih] or  $A_2$ . 272 is omitted in R.  
*In its place is the following line:* nyl þai wil þai pere to dwelle. 273 bileuen]  
 be leuyn  $H_2$ . euere] for euer  $H_1H_2R$ . 274 as] also  $A_1A_2$ , *om.* DR, als  $H_1$ .  
 strong] strounger  $H_1$ . as] *om.* R. men] man  $A_2H_2$ , fend  $H_1$ , *om.* R. may  
 do] & eke in woo R. 275 Austin] poul  $A_2$ , austyn he  $H_2$ . 276 ful reuliche]  
 reuliche  $A_1D$ , rewefullich  $A_2$ . *Latin:* Through defacement of the page 'fine'  
 is wanting in  $A_2$ . *cl*] *om.* D. fine] morte  $H_1$ . 277 Hij] þei  $A_2DH_1H_2R$ .  
 278 point] apoynt D, ende R. 279 Here] þare  $A_2H_1$ . hij] þei  $A_2DH_1H_2R$ .  
 wilnen] wyll  $A_2H_2R$ , welny D, feel  $H_1$ . 280 Ac] For  $A_2$ , And  $DH_2$ , But  $H_1R$ .  
 ende] þe ende  $H_1H_2$ . hij] þei  $A_2DH_1H_2R$ . 281 Hij] þei  $A_2DH_1H_2R$ . duire]  
 þere endure  $H_2$ . 282 In] In þe  $H_2$ . hote] hell  $A_2H_2$ . 283 Her] Herof  $H_1$ .  
 i wole] sal I D. nouþe] a whill  $A_2$  (*before* I wil) R, now D. 283 reads in  $H_2$ :  
 [N]ow of þis tale I wyll dwelle. (*A blank space has been left for a large N.*)  
 284 muryere] a myrrier R. i wole þou] þou  $A_1R$ , *om.* D, I wil  $H_1$ .

<sup>1</sup> 268 is written twice in MS.  $A_1$ . The second time it is crossed out.

<sup>2</sup> MS.  $A_1$  has fleshes.

<sup>3</sup> MS.  $A_1$  murszere.





- ¶ Tellen i wole ful iwis  
Off þe ioyes of paradys,  
Whiche godes children, þat gode be,  
Sholen haue *and* ise;  
Ac, þouh i hadde in my bayli[e]  
þe wit of alle clergy[e],
- ¶ Mihte hit neuere so bifalle,  
þat i mihte telle[n] alle. 41 d 292  
Ac, also god ȝif me grace,  
I shal ȝou shewe in þis place,  
What ioie þeih sholen han ifere,  
þat seruen god on corþe here. 296  
Whan þeih sholen parten henne,  
Ful wel þeih sholen here weie kenne  
Riht to þe blisse of paradys,  
þat god haȝ ȝarked to alle his. 300
- ¶ þere is euere ioye inouh  
And euere riht widouten wouh,  
Wit and kunning and kointise,  
And trewe loue widou[t]<sup>1</sup> feintise, 304 love,  
Streinþe inouh and fairnesse, beauty,  
And liht wid-oute þisternesse. and light.  
þere sholen þeih'noht ben agilt,  
[For] al here wille shal ben fulfilt: 308  
Hij sholen haue, mid iwisse,

285 Tellen] Telle ȝow H<sub>2</sub>. wole] sal D. ful] ryȝt now A<sub>2</sub>, *om.* D, su[m]-  
what H<sub>1</sub>, sone H<sub>2</sub>, now forthe R. 287 Whiche] þo whiche R. 288 haue]  
þat joye haue H<sub>2</sub>. ise] eke see H<sub>1</sub>, ytt see H<sub>2</sub>, al so sene R. 289 Ac] For A<sub>2</sub>,  
And DR, But H<sub>1</sub>H<sub>2</sub>. þouh] *and* H<sub>1</sub>, of R. hadde] haue D. 290 alle] al maner  
H<sub>1</sub>H<sub>2</sub>. 291 Mihte hit] ȝit myȝt it H<sub>1</sub>, Ne myȝt ytt H<sub>2</sub>, hit might R. neuere]  
not H<sub>1</sub>. 292 tellen] telle ȝow halffe ne H<sub>2</sub>, thorouly telle hom R. 293 Ac]  
And A<sub>2</sub>, *om.* D, But ȝit H<sub>1</sub>, Butt H<sub>2</sub>R. also] as H<sub>1</sub>R. ȝif] wol ȝyf DH<sub>1</sub>R.  
294 shal] wylle H<sub>2</sub>. 295—300 are omitted in H<sub>2</sub>. 295 ifere] in fere; DH<sub>1</sub>R.  
296 on] in A<sub>2</sub>H<sub>1</sub>. 297 Whan] When þat R. parten] departen A<sub>2</sub>, perty D.  
henne] hethen R. 298 here] þair D. 299 to þe] in to A<sub>2</sub>, to D. 300 þat]  
Whiche H<sub>1</sub>. ȝarked] made A<sub>2</sub>H<sub>1</sub>. 301 euere ioye] joye euere H<sub>2</sub>. 302 wouh]  
vow (*possibly for wowe of* DH<sub>2</sub>) H<sub>1</sub>. 303 and 304 are transposed in D. 303  
kointise] qweyntise A<sub>2</sub>DH<sub>2</sub>. 304 And] *om.* H<sub>2</sub>, A R. 305 and 306 are omitted  
in H<sub>2</sub>. 305 Streinþe] þere is strenkþe H<sub>1</sub>. 306 þisternesse] dirkenese A<sub>2</sub>D,  
ony derknes H<sub>1</sub>, merkenes R. 307 noht ben] fynde no A<sub>2</sub>, haue no R.  
agilt] gylt A<sub>2</sub>R, I guilde D. 308 For al] al A<sub>1</sub>, For DH<sub>2</sub>. here] paire DH<sub>2</sub>.  
309 and 310 are omitted in H<sub>2</sub>. 309 Hij] þei A<sub>2</sub>DH<sub>1</sub>R. mid] mende D, with  
a H<sub>1</sub>, þer with R. iwisse] Wisshe H<sub>1</sub>.

<sup>1</sup> MS. A<sub>1</sub> ou.

- There poor and rich together,  
 each hath his dwelling,  
 after his own deserving.  
 The least in God's kingdom hath perfect joy.
- Fulle ioye and fulle blisse, 1  
 ¶ Boþe þe pore and þe riche,  
 Ac, wete þu wel, noht alle iliche. 312  
 Euerich shal haue his woniȝ[i]ng  
 Riht after his owen deseruing ;  
 Ac lat hit noht come in þi þouht,  
 þat any of hem shal wanten ouht, 316  
 For he þat haþ lest in þat woniing<sup>1</sup>  
 Haþ fulle ioye ouer alle þing.  
 ¶ þerfore, man, in al þi miht,  
 þu loue wel god bi day and niht : 42 a 320  
 ¶ þe inwardlichere þu louest him her,  
 þe more shal ben þi ioye þer.  
 Herkne nu alle to me,  
 Love For i wole speken of charite. 324 *De uera Caritate.*  
 Off alle uertuz hit is hext,  
 is well pleasing to God. And godes wille hit is next.  
 3if þu wolt wite [what] hit be,  
 Herkne, and i wole telle þe : 328  
 Then lovē God well,  
 Hit is, loue god ouer alle þing,  
 In þouht, in dede, and in speaking.  
 and And, if þu wolt euere come þerto,  
 An-oþer þing þu most do : 332  
 love thy fellow-man, þu most loue, hu-so hit be,  
 þin emeristene forþ wid þe.  
 ¶ Man, woltou make a god prouing,

310 Fulle] Ful of D, Al maner H<sub>1</sub>. fulle] ful of D, al maner H<sub>1</sub>. 311 Boþe  
 þe] Boþe A<sub>2</sub>. þe] eke A<sub>2</sub>, eke the H<sub>2</sub>. 312 Ac] For A<sub>2</sub>, and DH<sub>1</sub>. But H<sub>2</sub>R.  
 þu] it D, þou it H<sub>1</sub>. wel noht] wel and nauȝt D, wil noȝ H<sub>1</sub>, wil not R.  
 alle] om. A<sub>2</sub>. iliche] elich A<sub>2</sub>, in lyche H<sub>2</sub>. 318 Euerich] Euere he A<sub>2</sub>. For  
 eueryche H<sub>2</sub>, Ilkone R. 314 owen] om. H<sub>2</sub>. 315 Ac] And A<sub>2</sub>D, But H<sub>1</sub>H<sub>2</sub>R.  
 lat hit noht come] trow þou wel R. 316 any] non R. 317 he þat] who so R.  
 318 Haþ] He hathe H<sub>2</sub>R. ouer] of A<sub>2</sub>H<sub>1</sub>R, in DH<sub>2</sub>. 319 in] with A<sub>2</sub>H<sub>2</sub>R.  
 320 þu] om. DH<sub>1</sub>H<sub>2</sub>. wel god] god wel R. bi] om. D. 321 þe] þe more A<sub>2</sub>,  
 For so D, For the more þat H<sub>2</sub>. inwardlichere] inwordelich A<sub>2</sub>D, om. H<sub>2</sub>.  
*Between 322 and 323 is interpolated in H<sub>2</sub> : Deleccio es proximi.* 323 alle]  
 om. A<sub>2</sub>. 323 reads in H<sub>2</sub> : Herken now my frende so free. 324 wole] sal  
 now D. of] om. D. 325 hext] þo hext R. 326 godes wille] at goddys wyll  
 þane (*The page is worn, so that the line is nearly erased.*) A<sub>2</sub>. 327 wite] om.  
 DH<sub>2</sub>. what] hu A<sub>1</sub>A<sub>2</sub>. be] may be R. 328 Herken & I wil telle þe H<sub>1</sub>R.  
 wole] sall D. 328 reads in H<sub>2</sub> : Sytte nowe styлле & herken me. 329 Hit is  
 loue] Loue welle H<sub>2</sub>. 330 in dede] & dede H<sub>1</sub>R. and] om. A<sub>2</sub>D. 331 euere]  
 om. A<sub>2</sub>H<sub>2</sub>. 332 Anoþer] Ane oþer D. þing] om. H<sub>2</sub>. þu] þe R. most] mvste  
 nedys H<sub>2</sub>. 334 emeristene] euene crystenn A<sub>2</sub>H<sub>2</sub>R, enemy H<sub>1</sub>. forþ] ryȝt  
 euen H<sub>1</sub>. 335 Man] þan D. god] om. H<sub>2</sub>.

<sup>1</sup> wonjiȝ in MS. A<sub>1</sub>.

Wher þu loue þe heuene king? 336

If þu louest god ful iwis,

þu [wolt] louen alle his.

so that

*Si non diligis proximum tuum,  
quem uides, deum quem non  
uides, quomodo potes diligere?*<sup>1</sup>

For men seiþ soþ, bi wit[te] myne :

'Whoso loueþ me, he loueþ myne.'

340 thou mayst  
see God.

'But þu loue [þyn em]<sup>2</sup> cristene þat bi þe be,  
þat alday [þou]<sup>3</sup> mait hem ise,

Hou maitou loue god, i ne can deuse,

Whom þu miht sen on none wyse!' 344

¶ þis seiþ sein Powel and bereþ witnesse,

As he may wel in soþ[e]nesse.

42 b

Abraham him sauh, ac þu [nost] noht hou !

Abraham saw  
God

Herkne, i wole þe telle nowh :

348

¶ þe fourme of þre children he mette,

þre he sauh, and (as) on he (hem) grette ;

in the person  
of three  
angels,

In tokne it was, i telle þe,

betokening  
the Holy  
Trinity.

Off þe holi trinite.

352

336 Wher] Where A<sub>2</sub>D. If H<sub>1</sub>H<sub>2</sub>R. þe] om. A<sub>2</sub>. 337 If] For yffe H<sub>2</sub>.  
ful] filly H<sub>1</sub>, om. H<sub>2</sub>, wel R. 338 wolt] most A<sub>1</sub>, mvste nedys H<sub>2</sub>. his] þat  
is hisse R. *Latin: The passage is omitted here and is inserted between 345  
and 346 in D. diligis] deliges A<sub>2</sub>H<sub>1</sub>. uides] tu uides H<sub>2</sub>. deum] om. H<sub>2</sub>.  
'quem non uides' is inserted after 'deligere' in H<sub>2</sub>. quomodo] commodo A<sub>1</sub>,  
quoniam A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>. potes diligere] potes D, potes diligere A<sub>2</sub>H<sub>1</sub>. 339  
For men] Man H<sub>1</sub>, Men R. soþ] and soþ D, soþ for H<sub>1</sub>. 339 reads in H<sub>2</sub>:  
In the gospelle I seye 3ow be ryme. 340 Whoso] He þat H<sub>2</sub>. myne] alle  
myne H<sub>2</sub>, my hyne R. 341 But] But yffe H<sub>2</sub>. em cristene] cristene A<sub>1</sub>,  
euene crysten A<sub>2</sub>H<sub>2</sub>R. neȝtbore H<sub>1</sub>. þat bi þe be] þat by be þe D, þat dewllip  
þe by H<sub>1</sub>, be þe H<sub>2</sub>, þat is by þe R. 342 is omitted in D. 342 alday] om.  
R. þou] om. A<sub>1</sub>R. mait] mast A<sub>2</sub>. hem] al day with eghen R. ise] se A<sub>2</sub>R.  
342 has the following readings in H<sub>1</sub> and in H<sub>2</sub>:*

Whom þou maiste see eche day wiþ yeȝe H<sub>1</sub>.

That aldaye wythe hem mayste speke & see H<sub>2</sub>.

343 maitou] mast þou A<sub>2</sub>, schuldest D, myxte þou H<sub>1</sub>, þou R. ne can] can  
nouȝt A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. 344 Whom] That H<sub>1</sub>. miht] may not A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>, mait DR.  
on] in A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>. 345 þis] Thus H<sub>2</sub>. seiþ sein Powel] saint poul seiþ H<sub>1</sub>,  
seyþe poule H<sub>2</sub>R. 346 As] Also A<sub>2</sub>, Soo H<sub>2</sub>. wel] om. D. in] in þe boke  
of H<sub>2</sub>. 347 him] om. R. ac] for A<sub>2</sub>, om. D, but H<sub>1</sub>H<sub>2</sub>R. þu] he R. nost]  
om. A<sub>1</sub>, ne wost A<sub>2</sub>, woste H<sub>2</sub>, not wist R. noht] om. A<sub>2</sub>DH<sub>1</sub>R. 348 i wole]  
I sal D, and I wil H<sub>1</sub>H<sub>2</sub>R. þe telle] tell þe A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. 349 þe] In A<sub>2</sub>.  
pre] om. R. 350 and as] and A<sub>2</sub>D, but H<sub>1</sub>. he] om. R. hem] om. A<sub>2</sub>DH<sub>1</sub>.  
351 tokne] tokenyng A<sub>2</sub>H<sub>2</sub>R. telle] telle it D. 352 þe holi] god þat is in A<sub>2</sub>,  
þe soþfast holy H<sub>1</sub>, alle the hole H<sub>2</sub>, þo heghe holi R.

<sup>1</sup> MS. A<sub>1</sub> has diligere.

<sup>2</sup> MS. A<sub>1</sub> has þe.

<sup>3</sup> MS. A<sub>1</sub> omits þou.

- ¶ Holliche as<sup>1</sup> on he grette hem þere  
In tokne of<sup>2</sup> o god, þat hij were.
- Moses saw  
God      Hu Moyses him sauh, woltou here,  
In fourme of a bush al on fire,<sup>3</sup> 356  
At þe mount of Synay bi olde dawē,  
þar god him ȝaf þe firste lawe?
- in the bush,  
burning but  
not con-  
sumed,      ¶ Al on fire þe bush was,  
And ibrent noþing it nas : 360  
þere shewede god his grete miht  
And himself in þat ilke sihte.
- symbol of the  
pure maiden-  
hood of Mary.      ¶ þat bush bitokneþ vre leuedi,  
Hire clene maiden-hed witerli ; 364  
For hit was euere iliche clene,  
[Ne]<sup>4</sup> mihtte hit noht be wemmed ene.  
Hete of flesh ne mihte hire wemme,  
No more þan þe bush mihte brenne. 368  
And many anoper him iseih  
And wid [him] spak, þat was him neih,
- Others have  
seen God,      ¶ But noht alone in his godhede,  
Ac i-meind wid þe manhede ; 372  
For, sikerliche i telle þe,  
Man ne sauh neuere his deite
- but no man  
hath seen  
Him in His  
Divinity

353 as on] *om.* A<sub>2</sub>, as D, all oon H<sub>2</sub>. grette] sawe A<sub>2</sub>. hem] hym D, *om.* H<sub>2</sub>. 354 tokne] tokenyng A<sub>2</sub>H<sub>2</sub>R. o] *om.* A<sub>2</sub>. hij] þei A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. 355 him sauh] says now D, sawe hym H<sub>2</sub>R. here] now lere R. 356 of] al of D. on] of D, on a R. 357 and 358 are omitted in H<sub>2</sub>. 357 At] And in H<sub>1</sub>. 358 him ȝaf] ȝaf hym A<sub>2</sub>, ȝaf H<sub>1</sub>. 359 on] of D. was] ytt was H<sub>2</sub>. 360 And] but R. ibrent] ebrynde A<sub>2</sub>, brente H<sub>2</sub>R. it nas] nas D, for soþe yt nas H<sub>2</sub>, þo buske nas R. 361 grete] meche H<sub>2</sub>. 362 And] In D. þat ilke] pulke D, þat H<sub>1</sub>H<sub>2</sub>R. 363 þat] þe A<sub>2</sub>H<sub>2</sub>R. bush] boys D. bitokneþ] be tokens of D, bi tokened H<sub>1</sub>, tokend R. vre] one R. 364 Hire clene] In here H<sub>2</sub>, with hir clene R. witerli] sykerly DR. 365 euere iliche clene] ilyche clene euere H<sub>2</sub>. 366 hit] þer H<sub>1</sub>. noht] *om.* A<sub>2</sub>. be wemmed ene] ony wemme bene H<sub>1</sub>, be wemmyd neuere H<sub>2</sub>, I nemed bene R (wemedene in A<sub>2</sub>). 367 Hete of] he D. ne] *om.* R. hire] yt H<sub>2</sub>, hir not R. wemme] warme H<sub>1</sub>. 368 No] Ne D. þan] might R. mihte] did H<sub>1</sub>, *om.* R. brenne] burne H<sub>1</sub>. 369 anoper] oper H<sub>1</sub>. him] that hym H<sub>2</sub>. iseih] saiþe A<sub>2</sub>, say DH<sub>2</sub>, did sey H<sub>1</sub>, seghe R. 370 wid him spak] wid spak A<sub>1</sub>, spake with hym A<sub>2</sub>, spake hym with R. þat] and D. 371 But noht] and D. alone] al on H<sub>1</sub>, onely R. 372 Ac] Bot A<sub>2</sub>DH<sub>1</sub>H<sub>2</sub>R. i-meind] I mended A<sub>2</sub>H<sub>2</sub>, imed D, it was mayned H<sub>1</sub>, mynged R. þe] his H<sub>1</sub>H<sub>2</sub>. 373 For sikerliche] Sekyrly as H<sub>2</sub>. telle] tell it D, now telle ytt H<sub>2</sub>. 374 Man ne sauh] Man sawe DH<sub>2</sub> R, þou mayst se H<sub>1</sub>.

<sup>1</sup> liche a is over erasure in MS. A<sub>1</sub>.      <sup>2</sup> ne o is over erasure in MS. A<sub>1</sub>.

<sup>3</sup> Read fere.      <sup>4</sup> MS. A<sub>1</sub> omits Ne.



- ¶ Bodiliche on eorþe her, 42 c here on earth.  
 He mihte noht, it is so cler. 376  
 And, if þu wolt witen hou,  
 Herkne, i wole þe telle now;  
 For so heih a þing is þe god-hede,  
 þer-of to speke it is drede. 380  
 God is so clene and so cler a þing,  
 þat heuene and erþe he<sup>1</sup> ȝeueþ shining,  
 And sunne and mone and sterren breme,  
 Off him þeih han al here leme. 384
- ¶ þu sext, man, wel aperteliche,  
 þat þe sunne haþ brihtnesse muche,<sup>2</sup>  
 And, þouh he sitte so wonder heie,  
 Hit greueþ euere mannes eiȝe, 388 We may not  
 Inwardliche on hire to se gaze on the  
 For hire grete clerte. sun.  
 Nu, for-soþe i telle þe—  
 And sikerliche lef þu me— 392
- þat god, þat ȝaf þe sunne his liht,  
 Is swich an hundred [siþe] so briht.  
 ¶ Man, mihte hit euere þanne be,  
 þat bodilich eiȝe mihte him se 396  
 Here on eorþe,—þe godhede?

God, its  
 source, hath  
 hundred-fold  
 its brilliancy.  
 Can human  
 eye  
 behold that  
 glory?

375 Bodiliche] With bodily eyȝe H<sub>1</sub>, Godlyche H<sub>2</sub>, Bodily R. on] in R. eorþe] herth D. 376 He mihte noht] Whilest þou art on lyue H<sub>1</sub>, men might not R. 376 reads in D: No may noman haue þat power. 377 witen] I wyte D. hou] now R. 378 Herkne] Herken and H<sub>1</sub>R. wole] sal D. þe telle] telle þe H<sub>1</sub>, telle ȝow R. now] om. R. 378 reads in H<sub>2</sub>: Sytte nowwe styлле & herkenyþe nowwe. 379 For] Ahd D, om. H<sub>1</sub>. a þing] ys H<sub>2</sub>, þing R. þe] his A<sub>2</sub>. 380 þer-of to speke] þat to speke þer of D. drede] no drede H<sub>1</sub>, grete drede H<sub>2</sub>R. 381 clene and so] om. A<sub>2</sub>, cler and D, clere and so H<sub>2</sub>. cler] clene DH<sub>2</sub>. 382 he] it D, om. H<sub>2</sub>. 383 And] om. H<sub>2</sub>. breme] beme DR. 384 here] þaire D. 385 man wel] wele man D, man here H<sub>1</sub>, man H<sub>2</sub> R. 387 And] om. A<sub>2</sub>. þouh] om. R. he] it A<sub>2</sub>H<sub>1</sub>. sitte] schyne D, is sett R. so] neuer so A<sub>2</sub>, om. DH<sub>1</sub>. 388 Hit] ȝit it A<sub>2</sub>. euere] om. A<sub>2</sub>R, euereche D, euere a H<sub>1</sub>. mannes] bodyly D. 389 Inwardliche] Inwardly H<sub>2</sub>R. on] vppe to H<sub>2</sub>. hire] om. A<sub>2</sub>, hit R. 390 hire] his R. grete] moche H<sub>2</sub>. clerte] charite R. 391 telle] tell it DH<sub>2</sub>. 392 sikerliche] sekryly H<sub>2</sub>R. lef þu] þou mayste leue H<sub>1</sub>, be leue H<sub>2</sub>. 393 þat] om. A<sub>2</sub>H<sub>2</sub>. ȝaf] om. A<sub>2</sub>. sunne his] sonnes A<sub>2</sub>, sonn here DH<sub>2</sub>. 394 swich an] seche a D, an H<sub>1</sub>R. hundred] hundreth A<sub>2</sub>H<sub>1</sub>. siþe] om. A<sub>1</sub>A<sub>2</sub>D, tyme H<sub>2</sub>. 395 Man] Man how D, þerfor man H<sub>1</sub>, how þen R. euere þanne] euer so A<sub>2</sub>, euer DH<sub>1</sub>R, þane euere H<sub>2</sub>. 396 bodilich] bodelich with A<sub>2</sub>, boldelyche H<sub>2</sub>, bodily R. eiȝe] om. H<sub>2</sub>. him] euer D, hym euer H<sub>1</sub>, om. H<sub>2</sub>. 397 on] in H<sub>2</sub>. þe] in his H<sub>1</sub>.

<sup>1</sup> One letter has been erased after he in MS. A<sub>1</sub>.

<sup>2</sup> Read miche.

- Nay, noman mihte don þat dede :  
 þat is preued and ishewed  
 Boþe to lered *and* to lewed. 400  
 þanne maitou þenke : ‘ Hu mai þis be ?  
 Ne shal no man god ise ?’  
 Yes, yes, ¶ 3us, 3us, bi my leaute !  
 Herkne, and i wole telle þe : 404  
 3if þu wolt sen in þi siht  
 God of heuene, þat is so briht,— 42 a  
 ¶ Vnderstond nu what i mene—  
 the undefiled ‘ þu most ben of herte clene,’ 408  
 In word, in dede, and in þouht,  
 þat þu ne be ifiled noht ;  
 For god self seide in soþ[e]nesse—  
 þe godspel þerof bereþ<sup>1</sup> wittenesse : 412  
 shall see the ¶ Beati mundo<sup>2</sup> corde, quoniam ipsi deum  
 of Heaven uidebunt.  
 þis is to seie, i telle þe :  
 ‘ þe clene of herte, blessed þeiþ be ;’  
 For, at þe heie dom sikerliche  
 ‘ þeiþ sholen se god ’ aperteliche, 416  
 In his godhede and in his blisse,  
 Off which þeiþ sholen neuere misse.  
 and shall ¶ þanne sholen þeiþ here, herkne nouþe,  
 hearken to the joyous summons,—  
 A blisful word of godes mouþe, 420

398 Nay] *om.* DH<sub>2</sub>. 399 þat] *and* þat R. preued] I proued A<sub>2</sub>, proued wele DH<sub>2</sub>, ishewed] schewed DH<sub>2</sub>R, wel shewede H<sub>1</sub>. 400 lered *and*] lerned *and* eke H<sub>1</sub>. 401 þanne] How D. (How is crossed out before þane in A<sub>2</sub>. þane is above the line.) maitou] maste þoue A<sub>2</sub>, myzte þou H<sub>2</sub>. hu] *om.* DH<sub>1</sub>. mai þis] sal þis D, þis may not H<sub>1</sub>, maye yt H<sub>2</sub>. 402 Ne shal no man] þat noman sal D, þat any man here shul euer H<sub>1</sub>, Shalle ther noman H<sub>2</sub>, ne may no mon R. ise] see A<sub>2</sub>H<sub>1</sub>R, here se H<sub>2</sub>. 403 *and* 404 read in H<sub>1</sub> :

3is for soþ wiþ outen ney  
 Herken & here what I wil say

404 wole] sal D. 407—475 are omitted in D. 407 nu] wel H<sub>1</sub>H<sub>2</sub>. 408 þu] For þou H<sub>1</sub>. of] in H<sub>1</sub>. 409 reads in H<sub>1</sub> : Of worde of dede & of þo3te. 410 þat] So þat H<sub>1</sub>. ne] *om.* H<sub>1</sub>R. ifiled] fyled A<sub>2</sub>H<sub>1</sub>, fyled right R. 411 self] hym A<sub>2</sub>, him self H<sub>1</sub>H<sub>2</sub> (following sayed) R. seide] saiþe A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>. 412 þe] *and* þe R. 413 þis] þat A<sub>2</sub>H<sub>2</sub>R. telle] telle yt H<sub>2</sub>. 414 þe] Al H<sub>1</sub>R. þeiþ] *om.* H<sub>2</sub>. 415 heie] daye of H<sub>2</sub>, grete R. sikerliche] sekyrly H<sub>2</sub>. 416 aperteliche] apertely H<sub>2</sub>. 418 Off] þo R. 419 þanne sholen þeiþ] That shulle 3e H<sub>2</sub>. here] *om.* A<sub>2</sub>. herkne nouþe] wiþ here ere H<sub>1</sub>, þat bene couthe R. 420 godes mouþe] god þere H<sub>1</sub>.

<sup>1</sup> MS. A<sub>1</sub> has bereþ þerof.

<sup>2</sup> MS. A<sub>1</sub> mondo.

[Which shal not be to hem vncowpe,  
For god shal sey it with his mowpe :  
**Venite, benedicti<sup>1</sup> patris mei.]**

'Comeþ, mine blessedde fere,  
þat my fader beþ leue *and* dere !  
In-to my blisse 3e sholen wende,  
þat lasteþ euere wid-outen ende,  
And euere more þer to wone  
Wid þe fader, *and* wid þe sone,  
And wid þe holi gost in vnite,  
þat is þe holi trinite.'

424 'Come, be-  
loved,  
dear to my  
Father!  
In my bliss  
dwell ever-  
more.'

¶ 'And [3e],<sup>2</sup> cursedde gostes, goþ anon,  
þat sholen ben dampned euerichon !'  
þere hij sholen him sen also,  
Ac al shal ben for here wo ;  
For toward hem he wole turne

428

The doomed  
souls,

432

¶ Boþe wrapful *and* eke sterne,  
And namlich to þat cumpaignye  
þat slown him þurw enuie,  
And kene nailes driuen ek  
þurw his honden and his fet,

436

43 a

¶ And þere þeih sholen se soþliche,  
His grisli wounden openliche,  
þat þeih deden hemselue make.  
For drede hij sholen þanne quake ;  
þanne wole god to hem seie  
Wid sterne voiz and wid heie :

440

who slew  
Him with  
cruel nails  
through  
hands and  
feet,  
shall see the  
ghastly  
wounds they  
made.

444

His angry  
voice will  
command :

421 *and* 422 are omitted in A<sub>1</sub>A<sub>2</sub>H<sub>2</sub>R. The Latin is omitted in A<sub>1</sub>A<sub>2</sub>H<sub>2</sub>R.  
423 Comeþ] Comes now R. fere] children in fere H<sub>1</sub>, alle in fere H<sub>2</sub>, in fere  
R. 424 þát] þat to H<sub>1</sub>H<sub>2</sub>R. leue *and*] ful H<sub>1</sub>. 426 lasteþ euere] euir shalle  
laste H<sub>2</sub>. 428 *and* wid] *and* H<sub>2</sub>. 429 And] *om.* H<sub>1</sub>. 430 þat] whiche H<sub>1</sub>.  
431 And] *om.* H<sub>1</sub>. goþ] þere H<sub>1</sub>, *om.* H<sub>2</sub>. 432 þat] þei A<sub>2</sub>, *om.* H<sub>1</sub>, 3e H<sub>2</sub>R.  
433 hij] þei A<sub>2</sub>H<sub>1</sub>H<sub>2</sub>R. him sen] se hym R. 434 Ac] For A<sub>2</sub>, But H<sub>1</sub>H<sub>2</sub>R.  
al] yt H<sub>2</sub>, þat R. for] to A<sub>2</sub>, al for R. 435 turne] hym turne R. 435—444  
are omitted in H<sub>2</sub>. 438 þurw] þorou3 here A<sub>2</sub>H<sub>1</sub>. 439 driuen] þey dryuen  
H<sub>1</sub>. 440 *and*] *and* þorow H<sub>1</sub>. his fet] fete did hom to seke (þai is on the  
margin.) R. 441 And] *om.* A<sub>2</sub>. soþliche] opunlyche H<sub>1</sub>, soþly R. 442  
openliche] opunly R. 442 reads in H<sub>1</sub>: Al his woundis sicurliche. 443  
hemselue] hym self A<sub>2</sub>. 444 hij] þei A<sub>2</sub>H<sub>1</sub>R. (shul þai follow þen in R.)  
445 god] he H<sub>2</sub>. 446 *and* wid heie] *and* with eye A<sub>2</sub>, withoute neye H<sub>1</sub>,  
and angry eye H<sub>2</sub>, & grete aie R.

<sup>1</sup> MS. benedictē.<sup>2</sup> MS. A<sub>1</sub> has þe.

'Accursed  
spirits, go!  
Depart into  
the tortures  
of hell!

'Corsede gostes, 3e beþ me loþe!

Goþ anon, goþ nu,<sup>1</sup> goþe 448

¶ In-to þe stronge fyr of helle,

Euere more þer to dwelle,

Burn eter-  
nally!

And brenne þer in hote fyr!<sup>2</sup>

3e seruede non oþer her: 452

For evermore

Merci is al fro 3ou gon,

For whij on me hadde 3e non!

He þat nele no merci haue

Off him þat doþ him merci craue, 456

thou art  
judged!

He shal ben iuged, witerli,

Rihtfulliche wid-oute merci.

¶ Sein Dauī seip, if þu wolt loke

In a vers of þe<sup>3</sup> sauter boke: 460

*Spera in domino, et fac bonitatem.*

*De Spe.*

Hope in God;  
do good.

'Hope to god and do god,'

Riht so i hit vnderstod;

Ac ydel hope man mai habbe—

I sey þe soþ wid-uten gabbe— 464

For alone to hope, widoute goddede,

¶ Is ydel hope, so god me rede.

Ac i ne seie noht forþi,

43 b

447 and 448 have the following readings in  $H_1$  and in  $H_2$ :

3e cursyd gostis fro me goþ

For to my fadire & me 3e beþ ful loþ  $H_1$ .

Waryed gostys 3e are me lothe

Gothē in to sorowe & care bothe  $H_2$ .

449 In-to þe] In to  $A_2R$ . And evene in to  $H_2$ . stronge] stynkyngē  $H_1$ , om.

$H_2$ . fyr] payne  $A_2$ , pytte  $H_2$ . 450 Euere more] And euere more  $A_1H_1$ ,

Withowtyn ende  $H_2$ , for euer more R. þer] þeire In  $A_2$ , þere for to  $H_1$ . 451

and 452 are omitted in  $H_2$ . 452 3e] for 3e han R. seruede] haue a seruid

$H_1$ . her] hyere  $A_2H_1$ . 453 al fro 3ou] now alle  $H_2$ . gon] I gonne  $H_2$ . 454

whij on] on  $A_2H_2$ . hadde 3e] ne hadde 3e D, 3e hadn R. Between 454 and

455 are the following two lines in  $H_2$ :

Whan 3owre power was full welle

I sente I nowē of euyry dele

455 nele] wil  $H_1H_2R$ . no] om.  $A_2$ . 456 Off] On R. him þat] hem  $H_1$ . doþ

him] doþ  $A_2H_2$ , wolde hym R. 457 witerli] vturly  $H_1$ . 458 Rihtfulliche]

Skylfulliche  $H_2$ . 459 Sein] For seynt R. 459—814 and the Latin text fol-

lowing are omitted in  $H_2$ . 462 hit] om. R. 463 Ac] For  $A_2$ , But  $H_1R$ . man]

a mon R. 464 þe] om.  $H_1$ . wid-uten] and not  $H_1$ . 465 and 466 are in-

serted between 470 and 471 in  $A_2$ . 465 alone to] all on to  $A_2$ , om.  $H_1$ , al onely

R. goddede] ony good dede  $H_1$ . 466 rede] spede  $H_1R$ . 467 Ac i ne] For I

$A_2$ , But 3it I  $H_1$ , But I ne R.

<sup>1</sup> nu is above the line in MS.  $A_1$ .

<sup>2</sup> Read fer.

<sup>3</sup> þe is above the line in MS.  $A_1$ .



- pouh man be charged, sikerli 468 Though grievous the burden,  
¶ Wid grete sinnes heuie and<sup>1</sup> sore, be not in despair.  
He ne shal despeire neuere þe more, Be steadfast.  
Ac soþfast hope haue, to winne  
Godes merci of his sinne 472  
þurw shrifte of moupe and repentaunce,  
And redi þefore to don penaunce.  
¶ 3if þu dost þus, bi day and niht, 476 Daily in confession and tears,  
Put al<sup>2</sup> þin hope in god almiht, hope for mercy.  
And tristi hope to him þu haue,  
þat he þe wole helpe and saue.  
Herkne, what i wole seie nouþe,  
For hit com out of godes mouþe : 480  
¶ *Ubi te in=benio, ibi<sup>3</sup> te iudicabo.*  
'Man, riht þere as i þe finde, Delay not to do good.  
Riht þere i wole þe iuge and binde.'  
Allas, what sholen hij þanne do,  
þat beþ ifounde in sorwe and wo, 484  
þat wolde noht hemselue shriue,<sup>4</sup>  
While þeih mihte in here liue !  
þefore, man, i warne þe :  
Loke, þat þu þe bise, 488  
þat þu be euere redi and ȝare Be ready.  
Out of þis world for to fare ;  
For siker noman wite ne may,  
Whanne shal ben his ending day. 492  
¶ þefore þenk ofte in drede

468 pouh man] pou may R. 470 He] ȝit R. ne] *om.* A<sub>2</sub>DR, shal] shalt pou R. 471 Ac] And A<sub>2</sub>, But H<sub>1</sub>R. soþfast] stedfast R. haue] *om.* A<sub>2</sub>, haue pou R. 472 Godes] And cry god H<sub>1</sub>. his] þi R. *The MS. continues with 476 in D.* 476 in] to D. almiht] of might R. 478 þat] And H<sub>1</sub>. helpe] boþ helpe H<sub>1</sub>. 479 what] þat D. wole] sal D. seie] say þe D, *om.* R. nouþe] nowe D. 479 reads in H<sub>1</sub>: Loke þis be not to ȝow vnkowþe. (*Cp. l. 421.*) 480 out] *om.* A<sub>2</sub>D. *Latin: iudicabo] iudico* A<sub>2</sub>R. 482 þere] so D H<sub>1</sub>. wole] sal D. 483 what] how A<sub>2</sub>. hij] þei A<sub>2</sub>DH<sub>1</sub>R. 484 ifounde] I bounde A<sub>2</sub>, fon D, confoundid H<sub>1</sub>, founden R. sorwe] synne D. 485 wolde] nold D. hemselue] hem A<sub>2</sub>. 486 While] þe whyle D. in here] in þeire A<sub>2</sub>, and were on H<sub>1</sub>. 488 bise] by þe se A<sub>2</sub>, be se D. 488 reads in H<sub>1</sub> and R: Whilest þou maiste goo & see. þou] þat pou R. 489 þat] Loke H<sub>1</sub>. euere] *om.* R. 490 þis] *om.* D. for] forþe D. 491 siker] sikurliche H<sub>1</sub>, sikernes R. ne] *om.* H<sub>1</sub>R. 493 þenk] haue it H<sub>1</sub>. in drede] I þe reide R.

<sup>1</sup> and is above the line in MS. A<sub>1</sub>.

<sup>2</sup> al is above the line in MS. A<sub>1</sub>.

<sup>3</sup> One letter has been erased before ibi in MS. A<sub>1</sub>.

<sup>4</sup> 484 and 485 are over crasure in MS. A<sub>1</sub>.

God said : 'Where I find, I bind.'	Off þis word, <sup>1</sup> þat god seide : <sup>2</sup>	
	'þere i þe finde, i wole þe binde :'	
Remember !	Lat ofte þat word ben in þi mynde !	496
	¶ Man, if þu wolt þe world forsake,	43 c
	And Iesu Crist to þe take,	
Pray often.	þu most ben ofte in orisoun	
Read.	And in reding of lesczoun.	500
In reading, God speaks with us ;	Wid us god spekeþ, whan we rede	<i>De Scriptura- rum Lectione.</i>
	Off him and of his goddede,	
in prayer,	And we wid him, ful iwis,	
	Whan we him bisekeþ þat riht is.	504
we speak with God. Holy Writ is our mirror, where is re- vealed	¶ Holi writ is oure myrour,	
	In whom we sen al vre socour,	
	And, if we hit wolen vnderstonde,	
	þer we muwen sen and fonge,	508
knowledge of God.	To haue of god þe knowelache, <sup>3</sup>	
	Boþe in þouht[e] and in speche.	
	¶ And, if þu wolt haue þe loue	
	Off god, þat is in heuen aboue,	512
	þu most ben euere in god acord,	
Seek peace.	In pes and loue, and hate descord,	<i>De Præceptis Pacis.</i>
	And ben aboute wid al þi miht,	
	To make pes bi day and niht ;	516
God hath proclaimed a blessing to the peace- maker.	¶ For Iesu Crist hit seip ful wel,	
	As we hit finden in godspel :	
	<b>Beati pacifici, quoniam filii Dei uo- cabuntur.</b>	

494 Off þis] þe H<sub>1</sub>. word] world D. seide] bi fore saide H<sub>1</sub>. 495 wole] sal D. 496 þat] þis H<sub>1</sub>R. 497 wolt þe] wylt þen þe (þen *blurred*) A<sub>2</sub>, om. D. wilt þis H<sub>1</sub>R. 498 And] And to DH<sub>1</sub>. to þe] holy þe D, þe H<sub>1</sub>. take] bi take H<sub>1</sub>. 500 And] And eke H<sub>1</sub>. lesczoun] gods lessone R. 501 god spekeþ] to speke D. 502 goddede] godhede A<sub>2</sub>H<sub>1</sub>, blissed dede R. 503 we wid him ful] he *with* vs spekiþ H<sub>1</sub>, we *with* hym R. 504 we] he D. him bisekeþ] him bysech A<sub>2</sub>, hym bedes D, bi seche him H<sub>1</sub>R. riht] riȝtful H<sub>1</sub>. 506 sen] seken H<sub>1</sub>. 507 hit wolen] willen it A<sub>2</sub>D. 507 and 508 read in H<sub>1</sub>:

If we vnderstond it welle  
þere may we se euery delle.

508 we muwen] may we R. fonge] fonde D, vnderfonde R. 509 knowelache] knowleching R. 510 speche] speking R. 512 god] Iesu R. is in heuen] in heuen sittes R. 513 acord] wille H<sub>1</sub>. 514 and loue] loue D. 514 reads in H<sub>1</sub>: to hate synne boþ loude & stille. 516 bi] boþ H<sub>1</sub>. 518 hit finden] fynde D. in] in þe A<sub>2</sub>DH<sub>1</sub>. *Latin: The text is inserted between 522 and 523 in H<sub>1</sub>.*

<sup>1</sup> word is corrected from world in MS. A<sub>1</sub>.

<sup>2</sup> Read sede.

<sup>3</sup> Read knoweleche.

A soþ word hit is and no les :

‘Iblessed be þat makeþ pes :’ 520

Hij ouhten to ben honured alle,

For ‘godes children men shal hem calle.’

¶ Man, if þu wolt to me herkny,

Nu i wole speken of merci. 524

*De Miseri-*  
*cordia.*

¶ Soþ[e]liche, wid-oute fable,

43 a

Man, þu most ben merciabile.

Be merciful.

On Iesu Crist þenk witerli,

Hou he deiede for merci,

528 Christ hath  
died

¶ And al for he wolde merci haue

Off hem þat wolde merci craue ;

For, ar he deiede in flesh and bon,

Merci was þer neuere non.

532

¶ Bi þis ensaumple 3e muwen se,

Merciabile for to be.

for our sake,  
example of  
mercy.

3if þi neiheboure misdoþ þe,

More or lasse wheiþer hit be,

536

Or in dede, or in vbbreid,

Or wid word þe haþ misseid,

Misdeeds  
against thee,

And he þer-after of-pinkeþ sore

And þer-of crieþ merci and ore,

540

For-3if hit him for godes loue,

þat us alle sit aboute !

forgive for  
God's love.

¶ And, if þu wolt no merci haue

Off him þat doþ þe merci craue,

544

Merci getestu neuere non

Off trespas, þat þu hast idon ;

519 hit is] is it H<sub>1</sub>. no] not R. 520 Iblessed] Blessed H<sub>1</sub>R. be] be þei A<sub>2</sub>R. be he H<sub>1</sub>. 521 Hij] þei A<sub>2</sub>DH<sub>1</sub>, hom R. ouhten to ben] owte be D, shul be H<sub>1</sub>, oow to be R. 523 to me] come A<sub>2</sub> (*transposed after herken in R*). 524 Nu] *om.* H<sub>1</sub>R. wole] sal D. speken] speke su[m]what H<sub>1</sub>. merci] mercie to þe R. 525 fable] ony fable H<sub>1</sub>. 527 witerli] entereli H<sub>1</sub>. 528 for] oonly for H<sub>1</sub>. 529 al for] for D. 530 Off] On H<sub>1</sub>R. wolde merci] wyl it mekelyche D, wolde hym mercy R. 533 3e muwen] þou mast A<sub>2</sub>. 534 and 535 are omitted in D. 534 Merciabile] Ful merciabile H<sub>1</sub>. 535 þi] ony H<sub>1</sub>. misdoþ] haue misdone to R. 536 lasse] lesse lasse H<sub>1</sub>. hit] so hit R. 537 Or] Ouper A<sub>2</sub>DH<sub>1</sub>R. or] ouper D. in] with H<sub>1</sub>, *om.* R. vbbreid] vnbroid D. 538 Or wid] Ouper with A<sub>2</sub>, Oper in D, Or els with H<sub>1</sub>. þe] þat he H<sub>1</sub> (*after has in R*). misseid] sayde H<sub>1</sub>. 539 of-pinkeþ] for þynkkiþ A<sub>2</sub>, a þenke it D, apynkeþ H<sub>1</sub>, forthinkus hit R. 540 crieþ] þe cry D. 541 For-3if] For3eued D. hit] *om.* A<sub>2</sub>H<sub>1</sub>. 543 if] *om.* R. wolt] nylyt D. no] not A<sub>2</sub>. 544 Off] On H<sub>1</sub>R. him] hom R. 545 getestu] gestow DH<sub>1</sub>. 546 Off] Of þe A<sub>2</sub>. þu] þi selfe H<sub>1</sub>. idon] done A<sub>2</sub>DH<sub>1</sub>R.

For god it seip in his godspel—  
 þere men may finde it ful wel—

548

¶ 'Alswich met as þu metest me,  
 Alswich i wole mete to þe.'

[For-zeue, þou man, for þe loue of me,  
 And I wyll for þe loue of þe.]

552

De Indulgentia.

Nym god 3eme, man. þu sist

In þi paternoster, what þu bist :

Et dimitte nobis debita nostra, sicut  
 et nos etc.

Pray : 'Sweet  
 God, forgive  
 my guilt,

as I forgive.'

þu seist : 'Swete lord, forziue þu me,

44 a

þat i haue gilt azeines þe,

556

Riht as i do alle þo,

þat me hauen ouht misdo.'

To the cruel

¶ And þu, þat art so cruwel in þouht

And wolt to merci herkne noht,

560

What wole hit [þe] helpe in eny stede

the pater-  
 noster avail-  
 eth nothing.

þe holi paternoster bede?

Noht, if i dar it seie,

For azein þiself[e] þu dost preie,

564

¶ And þe holi bok of soþ[e]nesse

þer-of bereþ god witnesse

And seip : 'He þat wole no merci haue,

On ydel doþ he merci craue.'

568

547 For] *om.* D. it seip] seip it D. his] þe D. 548 men] *om.* H<sub>1</sub>, mony mon R. ful] *om.* R. The following text is introduced in R : 'Eadem mensura qua messi fueritis remetietur vobis.' 549 Alswich] Also soch A<sub>2</sub>, Sweche DR. met] mesure H<sub>1</sub>. me] to me D. 550 Alswich] Also soch A<sub>2</sub>, Soche H<sub>1</sub>, right siche R. wole] sal D. to þe] þe A<sub>2</sub>, vnto þe D, azen to þe H<sub>1</sub>. 551 and 552 are omitted in A<sub>1</sub>. 551 þou man] *om.* D, man H<sub>1</sub>R. 552 wyll] sal D. for þe] for D, for 3if for H<sub>1</sub>. 553 Nym] Take A<sub>2</sub>H<sub>1</sub>, Take mon R. god 3eme] now gome D, gode hede H<sub>1</sub>. man] þer R. þu sist] þat þou sest A<sub>2</sub>, þere þou sittest H<sub>1</sub>, þou saiest R. 554 þi] þo R. what] þare A<sub>2</sub>, whan H<sub>1</sub>. bist] bedest A<sub>2</sub>, biddest H<sub>1</sub>, prayest R. Latin : etc.] dimittimus etc. A<sub>2</sub>, dimittimus debitoribus nostris DH<sub>1</sub>R. 555 þu] *om.* R. 556 gilt] trespassed H<sub>1</sub>, mysdone R. þe] *om.* A<sub>2</sub>. 557 as] als D. do] do to DH<sub>1</sub>R. 558 me] to me R. ouht] ony þinge H<sub>1</sub>. 559 And] O D. þat] *om.* A<sub>2</sub>. in þouht] in þy þouzt A<sub>2</sub>, and touzt D. 560 wolt] nyll D. 561 þe helpe] helpe A<sub>1</sub>, helpe þe A<sub>2</sub>H<sub>1</sub>, stonde R. stede] way H<sub>1</sub>. 562 þe] þi D. bede] for to say H<sub>1</sub>, þof þou hit bidde R. 563 Noht if] Nouzt A<sub>2</sub>, Ryzt nozt H<sub>1</sub>. dar it] dare wele A<sub>2</sub>H<sub>1</sub>, doist (for dorst) D. seie] say and nay A<sub>2</sub>, say for soþ H<sub>1</sub>. 564 azein] azenste H<sub>1</sub>. dost preie] preyst wiþ mooþ H<sub>1</sub>. 565 And] As A<sub>2</sub>. 566 god] *om.* A<sub>2</sub>R. 567 wole no] nelt D. 568 On] In D, ful R. doþ he] he doth A<sub>2</sub>, may he R.



In patientia<sup>1</sup> bestra possidebitis<sup>2</sup>  
animas bestras.

Houre swete lord in his speche

Hise deciples began to teche

Our sweet  
Lord taught  
his disciples  
patience.

*D<sub>2</sub> Patientia.*

And bad hem ben of god suffraunce

In alle manere destourbaunce.

572

¶ Ȝif þu art sek in flesh and blod,  
þu most ben meke and þolemod  
And þenk[e] þat god it þe sende,  
þi seli soule to amende.

In sickness,  
be meek and  
content.

576

¶ Ȝif þu hast lore of þi catel,  
Biþenk þe þanne swiþe wel,  
þat of þi-self[e] haddestu noht,  
But as hit was þurw god iwrouht;<sup>3</sup>  
And, if god it wole from þe take,  
þu ne shalt þerfore no gruching make,

Know that it  
is to help thy  
poor soul.

580

¶ Ac suffre al godes wille  
Boþe lude and eke stille.

Mourn not  
loss of pos-  
sessions.

Of thyself  
hadst thou  
nothing:  
all is God's  
gift.  
What God  
hath ordered,  
must be right.

44 b

584

¶ And, Ȝif þe falleþ trauail on honde,  
Or pine of bodi, or shame in londe,  
Off al þis þu most suffraunt be,  
þouh þe þinke, hit greue þe.  
þenk hou Iesu in-to erþe cam,  
And þolede pine and shame for man,  
And foule was þerto misseid,

Be not re-  
gretful.  
God's will is  
best,  
In distress,  
pain, dis-  
grace,  
be still.

588

Remember  
the agony,  
the vile  
words,

570 began to] he gan to A<sub>2</sub>, he con R. 571 and 572 are transposed in R. 571 And] he R. bad] om. D. 572 alle] euery D. destourbaunce] of disturb-  
aunce D, dissesse or chaunce H<sub>1</sub>. 573 and] or D. 574 most] salt D. and]  
om. R. þolemod] þole mod A<sub>2</sub>, þole þi mode D, and lowe of mode H<sub>1</sub>, in al  
þi mode R. 575 it þe] þe it A<sub>2</sub>. 576 to] for to H<sub>1</sub>. 577 lore] lose A<sub>2</sub>H<sub>1</sub>R,  
hire D. þi] om. A<sub>2</sub>. 578 Biþenk] Loke & vmthink R. þanne] man H<sub>1</sub>, om. R.  
579 haddestu] hast þou (or Last in A<sub>2</sub>) A<sub>2</sub>D, þou haddest hit R. 580 iwrouht]  
ibouȝt D, wrought R. 581 it wole from þe] wyll it fro þe A<sub>2</sub>R, wil fro þe it H<sub>1</sub>.  
582 ne] om. H<sub>1</sub>R. þerfore] it þer of D. 583 Ac] Bot A<sub>2</sub>H<sub>1</sub>R, And D. 584  
Boþe] What euer he do boþ H<sub>1</sub>. eke] om. H<sub>1</sub>. 587 Off al þis þu most] Of  
þis þou most D, þou muste in al þis H<sub>1</sub>. suffraunt] suffrand A<sub>2</sub>DH<sub>1</sub>, (before  
most) R. 588 þouh þe] ȝe þoȝ þou H<sub>1</sub>, þof þou R. 589 Iesu] Iesu Criste D.  
590 þolede] sufferd H<sub>1</sub>, for mon he tholyd R. for man] om. R. 591 was  
þerto] þere was R. 591 and 592 are omitted in H<sub>1</sub>. In their place are the  
following two lines:

And many a fowle worde sufferd he þere  
Boþ scornynge and lesynge in hym þey bere

<sup>1</sup> MS. A<sub>1</sub> reads paciena.

<sup>2</sup> bitis is written below the line in MS. A<sub>1</sub>.

<sup>3</sup> The line is punctuated here with a period in MS. A<sub>1</sub>.

the scorn laid  
on Christ.  
He was silent.

And many a skorn on him leid, 592  
Wid-oute gruching he held him stille,  
And þolede hit al wid milde wille,

¶ And al<sup>1</sup> he dede for vre sake,  
For we sholde ensaumple take 596  
To be suffraunt in eueri stede,  
Riht as vre lord himselue dede.

If man

wrong thee,  
be not sad.

And, ȝif a man þurw his power  
Doþ þe wrong on eorþe her, 600  
þenk in þin herte, i preie þe,  
Off þe wrong and þe vilte,

þat men to Iesu Crist dede  
Here on eorþe in many stede, 604

¶ And hou he þolede hit mildeliche,  
Al ffor þi loue, sikerliche.

For love of  
Christ feel  
not ill will.

On ensaumple of him þu nim,  
To suffre wrong for þe loue of him ; 608  
For, i dar seie soþ[e]liche,

He may be  
martyr with-  
out sword or  
flame, who is  
patient for  
the love of

He may be martyr, treweliche,  
Wid-oute sheding of mannes blod,  
þat may ben here þolemod, 612

¶ To suffre wrong and vnriht

God Al-  
mighty.  
The fight is  
hard, contra-  
ry to nature.

For þe loue of god almiht :  
Ac swich a fiht is vnmeþ, 44 c  
For aȝein þe kinde hit geþ. 616

592 on him] vpon R. leid] was leid (*nearly erased*) A<sub>2</sub>, Ileide D. 593 he] *om.* R. held him] was ful H<sub>1</sub>. 594 þolede] suffered H<sub>1</sub>. hit al] it A<sub>2</sub>. milde] good H<sub>1</sub>. 595 al he dede] died D. 596 ensaumple] ensample of him H<sub>1</sub>, at him ensaumpele R. 597 suffraunt] suffrande A<sub>2</sub>DR, sufferynge H<sub>1</sub>. eueri] ilk a R. 598 vre lord] criste H<sub>1</sub>. himselue] hym D, for vs H<sub>1</sub>. 599 a] ony R. 600 þe] ony H<sub>1</sub>. 601 in] þus in D. þin] *om.* D. 602 Off þe] And of þe A<sub>2</sub>, How myche H<sub>1</sub>. and þe] and of þe A<sub>2</sub>R, and H<sub>1</sub>. vilte] wyte A<sub>2</sub>, vilante (*perhaps for vilanie*) D. 603 þat men] Mankynde H<sub>1</sub>. 604 on] in DH<sub>1</sub>R. many] many a DH<sub>1</sub>R. 605 þolede hit] it þoled A<sub>2</sub>, þoled D, sufferid mekelych and H<sub>1</sub>. mildeliche] mykelich A<sub>2</sub>, stille H<sub>1</sub>, myldely R. 606 sikerliche] sikerly R. 606 reads in H<sub>1</sub>: For luf of man with good wille. 607 On ensaumple] onsample D. þu] now þou D. nim] take H<sub>1</sub>. 608 þe] *om.* DH<sub>1</sub>. loue of him] goddis sake H<sub>1</sub>. 609 dar] dar wel H<sub>1</sub>. soþeliche] sothly R. 610 He] þat a man H<sub>1</sub>. martyr treweliche] martrid treuly R. 611 of mannes] of his D, here of his H<sub>1</sub>. 612 may ben] wele may here D, is R. þolemod] pole (*verb*) mode (*substantive*) D, of meke mode H<sub>1</sub>, of thole mode R. 615 Ac] For A<sub>2</sub>, And D, But H<sub>1</sub>R. vnmeþ] vnneþe A<sub>2</sub>, wele vnneþ D, vn eþ H<sub>1</sub>. 615 reads in R: But vnneth sicke a faithe is pere. 616 þe] *om.* R. geþ] seþe D, were R.

<sup>1</sup> 1 is above the line in MS. A<sub>1</sub>.

- ¶ Whij? for þe kinde of þi manhede  
 Wolde haue wreche of wrongful dede;  
 Ac of Iesu tak þi minde,  
 And fih̄t aȝein þin owen kinde, 620  
 And þu shalt haue for þi goddede  
 Off martyrdom þe heie mede. In crown of  
 martyrdom  
 have meed.  
 Ac þu, fersse man, þat art so stout,  
 And heih of mod, and herte proud<sup>1</sup>— 624 God honoreth  
 lowliness.  
 He wole bowe for noþing  
 To man, ne to heuene king—  
 ¶ And he þat wole him heinen here, The high He  
 þat nele be meke in none manere, 628  
 In litel while he shal hit knowe  
 And falle þerfore swiþe lowe. draweth low:  
 Qui se exaltat, humiliabitur, et qui  
 se humiliat, exaltabitur.  
 þe milde þurw [her]<sup>2</sup> humilite the low He  
 Ful heie honoured þeih sholen be; 632  
 For þeih<sup>3</sup> sholen be drawen on heih  
 And wonye<sup>4</sup> god swiþe neih. lifteth high.  
 ¶ And pride, it is so foul a last,  
 þat out of heuene he was cast. 636 The fairest  
 þu shalt wel wite, þat i ne liȝe, angel was  
 For Lucifer [with] his cumpaignye, hurled from  
 [Out of heuen, þat was so bryȝte, heaven  
 In-to helle for pride he toke his flyȝte.] 640

617 Whij] *om.* H<sub>1</sub>. þe] pi D. pi] þe D, *om.* H<sub>1</sub>R. manhede] mon R.  
 618 wreche of wrongful dede] vengauce a non R. of] for A<sub>2</sub>. 619 Ac] Bot  
 A<sub>2</sub>H<sub>1</sub>R, And D. Iesu] Iesu criste D. tak] take þou H<sub>1</sub>. 623 Ac] For A<sub>2</sub>,  
 But H<sub>1</sub>R. þu fersse] þe ferþe (or ferye) D, þou H<sub>1</sub>. art so stout] so proude  
 art R. 624 And] *om.* A<sub>2</sub>D. heih of] of hyȝe H<sub>1</sub>. and herte] of herte A<sub>2</sub>D, &  
 stoute of hert R. proud] *om.* R. 625 He wole] He nylt A<sub>2</sub>D, þou nylt H<sub>1</sub>,  
 he wil not R. 626 To] Neþere to H<sub>1</sub>. 627 he þat] þat D. wole] wold A<sub>2</sub>.  
 him heinen] hym hye A<sub>2</sub>H<sub>1</sub>, hey hym D, heghe hym R. 628 þat nele]  
 And wil H<sub>1</sub>, and wol not R. be meke] bowe R. in none] in no A<sub>2</sub>D, on  
 noo H<sub>1</sub>R. 630 þerfore swiþe] þof fowle and H<sub>1</sub>. *Latin: exaltat humiliabitur]*  
*humiliat exaltabitur* A<sub>2</sub>R. et] *om.* A<sub>2</sub>R. humiliat exaltabitur] exaltat hu-  
 miliabitur A<sub>2</sub>R. 632 heie] Wele A<sub>2</sub>, lely R. þeih sholen] shall he A<sub>2</sub>H<sub>1</sub>R,  
 he sal D. 633 þeih] he DH<sub>1</sub>R. 634 wonye] wounne with H<sub>1</sub>. 635 And]  
 For A<sub>2</sub>D, But H<sub>1</sub>. it is] is DH<sub>1</sub>. a] at A<sub>2</sub>, þof firste and H<sub>1</sub>. 636 þat] *om.*  
 D. heuene] paradys A<sub>2</sub>. 637 ne] not R. 638 with] and A<sub>1</sub>A<sub>2</sub>DR. his] al  
 his H<sub>1</sub>. 639 and 640 are omitted in A<sub>1</sub>A<sub>2</sub>DR.

<sup>1</sup> Read prout.

<sup>2</sup> MSS. his.

<sup>3</sup> i in þeih is in red ink above the line in MS. A<sub>1</sub>.

<sup>4</sup> e is above the line in MS. A<sub>1</sub>.

through  
pride.

þurw þe pride þat hem gan folewe,  
þe pine of helle hem gan to swolewe,  
¶ And so he wole don alle and some,  
þat in pride be inome. 644

Beware,  
proud man !

[Nowe be þou were, þou proude gome,  
þat þou ne be in pryde enome :]  
Cast hit away, i wole þe rede, 44 d  
Er of strong pine þe may drede ; 648

Pride drags  
to hell.

¶ For, siker, and þu be nomen þerinne,  
Heuene maitou neuere winne,  
And oþer weye is þer non,  
Bute to heuene or to helle gon. 652  
þanne do bi consail and bi red,<sup>1</sup>  
And ouercome þe foule qued,  
þat fondeþ þe on vch a side,  
þe to holde in þi pride. 656

Have con-  
tempt for  
vanities.

¶ Ac, if þu coupest knowe and se  
þe uertu of humilite,  
For noping þu noldest shone,  
Ac hit sholde euere wid þe wone : 660  
Off alle uertuz it is hext,  
And godes wille it is next.  
Sein Gregory þerof bereþ witnes,  
þat muchel spekeþ of soþ[e]nes : 664

Without hu-  
mility holy  
works are

Qui sine humilitate uirtutes ceteras  
congregat, est quasi, qui in vento  
puluerem portat.

641 and 642 are omitted in H<sub>1</sub>. 641 gan] dyde D, con R. 642 pine] pytt D. hem] peyme A<sub>2</sub>. to] om. A<sub>2</sub>R. 643 And so] So R. he] þei A<sub>2</sub>, om. H<sub>1</sub>. wole don] shalle do boþ H<sub>1</sub>. and some] men R. 644 inome] taken R. 645 and 646 are omitted in A<sub>1</sub>D. 645 Nowe be þou] þen be H<sub>1</sub>, Now be R. gome] grome R. 646 ne be] be not H<sub>1</sub>, om. R. enome] I nome H<sub>1</sub>, be not nome R. 647 wole] sal D, om. H<sub>1</sub>. 648—653 are omitted in A<sub>2</sub>. 648 Er of strong] Or of stronger H<sub>1</sub>, Or ellis of strong R. þe] þou DH<sub>1</sub>R. 649 siker] sikerly R. nomen] founde H<sub>1</sub>, tane R. 650 maitou] myzt þou D. 651 þer] þer neuer H<sub>1</sub>. 652 to helle] helle þou must H<sub>1</sub>, helle R. 653 þanne] Man D. bi] be my D. and bi] and be my D. 654 þe] þat A<sub>2</sub>. 655 on] in A<sub>2</sub>. vch] ilk R. a side] syde DH<sub>1</sub>. 656 þe to holde] For to holdene A<sub>2</sub>, Tho holde þe D, For to hold þe H<sub>1</sub>R. þi] om. R. 657 Ac] For A<sub>2</sub>, And DH<sub>1</sub>, But R. coupest] kowdest H<sub>1</sub>. and] or R. 659 þu noldest] noldest þou A<sub>2</sub>, þou nost it D, woltest it H<sub>1</sub>, þou woldist hit R. 660 Ac] For A<sub>2</sub>, And D, But H<sub>1</sub>R. 661 hext] þo hext R. 662 And] And at A<sub>2</sub>. 663 þerof bereþ] bereþ þerof A<sub>1</sub>, bereþ D. 664 soþenes] mekenesse D. Latin : est] et D, om. H<sub>1</sub>R. qui] om. A<sub>2</sub>R, quem D. in vento puluerem] puluerem in vento R.

<sup>1</sup> MS. A<sub>1</sub> bired.



- Man, þou[h] þu do muchel god,  
 But þou be meke *and* polemod,  
 Sein Gregory seiþ, þat holi clerk,  
 þat muchel on ydel is þat werk. 668  
 Hit fareþ bi swiche, as we finde,  
 As who-so bereþ poudre *in grete winde* ; like dust in  
 For, bere he neuere so muche,<sup>1</sup> wind.  
 Hit fleþ away ful lihtliche. 672  
 Off man hit fareþ riht so,  
 For, gode dedes þouh he do, 45 a  
 Many *and* fele *in vch a side*,  
 þer may non wid him abide : 676  
 Bute he haue humilite,  
 Away þeih wolen fro him fle. Away they  
 ¶ A god þing is humilite : fly.  
 Off him comeþ verray charite, 680 From humili-  
 And penaunce, *and* eke shrift— ty springeth  
 þis is of god a wel fair ȝift— penitence, of  
 And of him forȝif[e]nesse of sinne. which  
 Wel is him þat hit may winne ! forgiveness  
 684 is won,  
 ¶ Who-so is aferd of his trespass,  
 He shal haue comfort *and* solaz  
 Off þe holi gost, witerli,  
 þat wole [his] soule comforti, 688 the soul's  
 And make men haue, mid iwisse, comfort,  
 Tristi hope to heuene blisse. and everlast-  
 Sein Dauī þer-of spak *and* seide<sup>2</sup> ing delights.

665 do] *om.* D. muchel] ful meche D, neuer so mikel R. 666 meke *and*] lowe & meke of H<sub>1</sub>. polemod] pole (*verb*) mod (*substantive*) D, mode H<sub>1</sub>, of thole mode R. 667 þat] þe A<sub>2</sub>. clerk] chirche A<sub>2</sub>D. 668 on] in A<sub>2</sub>DR. þat] þi H<sub>1</sub>, his R. 670 who-so] he þat H<sub>1</sub>. grete] þe H<sub>1</sub>. 671 bere he] þoȝ he bere H<sub>1</sub>, of he bere R. 672 fleþ] falleþe D, flyeþ H<sub>1</sub>R. ful] *om.* A<sub>2</sub>. 673 *and* 674 *are transposed in* A<sub>1</sub>, H<sub>1</sub>, *and* R. 673 Off] Ryȝt be D. riht so] also A<sub>2</sub>. 674 þouh] of R. 675 *and*] *ane* D. *in*] on H<sub>1</sub>R. a side] syde A<sub>2</sub>D. 676 him] oþer R. 677 Bute] But if H<sub>1</sub>. humilite] verray humylite R. 678 *and* 679 *are omitted in* A<sub>2</sub>. 678 Away] Alle R. þeih wolen fro him] fro hym þay wyl D, þei wil al fro him H<sub>1</sub>. fle] flye H<sub>1</sub>. 679 *is omitted in* D. 680 him] him þat H<sub>1</sub>. 681 And] In D. 682 þis] þat D. wel] *om.* A<sub>2</sub>, ful R. 683 of him] of hem D, *om.* R. sinne] hys synne A<sub>2</sub>. 684 hit may] þat may A<sub>2</sub>D, may it H<sub>1</sub>. 685 Who-so] For who so A<sub>2</sub>, He þat H<sub>1</sub>. aferd] affred D. 687 witerli] vtterly H<sub>1</sub>. 688 his] þi A<sub>1</sub>R, man H<sub>1</sub>. comforti] confort in hye R. 689 men] here D, men to R. mid] mynde A<sub>2</sub>D, þer myd H<sub>1</sub>, þer with R. iwisse] wysse D. 690 Tristi] Of tresty D. 691 þer-of] *om.* D.

<sup>1</sup> Read miche.<sup>2</sup> Read sede.

	In þe <sup>1</sup> sauter, as men rede :	692
	Secundum multitudinem dolorum meo- rum in corde meo, consolationes tuæ latificauerunt <sup>2</sup> animam meam.	
Fear sin !	‘[þe] <sup>3</sup> more man douteþ here sinne, þe more ioȝe he shal winne ;’ For, who-so haþ of sinne <sup>4</sup> drede And nel noht don þat <sup>5</sup> foule dede, Hit semeþ, þat he haþ trewe loue To Iesu Crist, þat is aboue.	696
	¶ O ping is comen in my þou[h]t, To shewe hit wole i spare noht :	700
The godly	¶ 3if any þat is in holy lyf, Man, maiden, oþer wif, In any time, þurw any cas,	45 b
for a little trespass	Dop a litel trespass, þat be aȝein godes wille, Oþer loud[e] oþer stille,	704
grieveth more	He wole haue more sorwe and drede For þat litel sinful dede,	708
than doth for his sin	þan many on wole in eny stounde, þat lyþ in dedli sinne bounde. 3if 3e wolen wite herof þe skile, Herkne, and i 3ou telle wole : <sup>6</sup>	712
the man lying in guilt.	þat man þat lyþ in dedli sinne, And to singy wole noht blinne,	

692 as men] boke men may D. rede] do rede H<sub>1</sub>. *Latin: meorum] om.*  
R. meo] om. D. consolationes tuæ] om. R. 693 man] a mon R. here] his  
A<sub>2</sub>H<sub>1</sub>R, here of D. 694 he shal] shal he H<sub>1</sub>. 695 sinne] his sinne A<sub>1</sub>R. 696  
And] He D. nel] wil H<sub>1</sub>R. noht] no more R. þat foule dede] þe fende reed  
H<sub>1</sub>, hit in dede R. 698 is] sittipe A<sub>2</sub>H<sub>1</sub>R. 699 comen] comyn now D. in]  
to R. 700 hit wole] it nyl A<sub>2</sub>H<sub>1</sub>, nil D, hit I wil R. i] om. R. 701 þat is]  
man be H<sub>1</sub>, is R. 702 Man maiden] Man or childe made H<sub>1</sub>. oþer] or A<sub>2</sub>H<sub>1</sub>,  
wydow oþer D, childe or R. 703 any] one R. þurw] for D. any] a R.  
704 Dop] and dos R. a litel] gret or smale H<sub>1</sub>. 705 be] is H<sub>1</sub>R. 706 Oþer]  
Erly or late H<sub>1</sub>, be hit R. oþer] or H<sub>1</sub>, be hit R. 708 litel] on H<sub>1</sub>. 709 on]  
om. DH<sub>1</sub>. 710 lyþ] es D. bounde] I bounde A<sub>2</sub>H<sub>1</sub>R, iboude D. 711 3e  
wolen wite] þou wylt A<sub>2</sub>R, þou wolt nyt D, 3e wil H<sub>1</sub>. þe skile] skyll D, ony  
þinge wite H<sub>1</sub>. 712 i 3ou telle] I þe telle A<sub>2</sub>R, tell þe I D, I wil tel 3ow H<sub>1</sub>.  
wole] 3itte H<sub>1</sub>. 713 þat] þe A<sub>2</sub>DR. 714 And to singy] Fro day to day and  
H<sub>1</sub>, and þo synne he R. wole] wyll he A<sub>2</sub>, nele DH<sub>1</sub>.

<sup>1</sup> þe is above the line in MS. A<sub>1</sub>. <sup>2</sup> MS. tue letificaueront.

<sup>3</sup> MS. A<sub>1</sub> has so. <sup>4</sup> MS. A<sub>1</sub> has his sinne.

<sup>5</sup> One letter has been erased after þat in MS. A<sub>1</sub>. <sup>6</sup> Read wille.

- ¶ Gostli wit he haþ ilore. He hath lost  
 Whi, i wole telle, [and] wharfore; 716  
 For gostli siht, witerliche, discernment  
 Man, is þi resoun, sikerliche,  
 Wher-þur[w] þu miht in þi mod  
 Knowe boþe yuel and god, 720  
 And shed to make in eueri dede  
 Bitwene soþnesse and falshede.
- ¶ And, whan mannes soule, ful iwis,  
 þurw dedli sinne ifiled is, 724  
 His knowelaching is al gon;  
 For wit ne siht haþ [he]<sup>1</sup> non,  
 Wherefore þe sinful man and,  
 Noþer he ne may ne he ne can 728  
 His owen stat [a]riht ise, cannot see
- ¶ Ne knowe in what lyf he be  
 For pisternesse, þat he is inne 45 c  
 þurw þe filþe of dedli sinne. 732 the filth of  
deadly sin;  
but the holy  
hath
- ¶ Ac he þat liueþ in holy lyf,  
 Man, mayden, oþer wyf,  
 And serueþ god on eorþe her,  
 His gostli siht is swiþe cler; 736 spiritual  
sight.  
 For þerwid he may knowe and se—  
 In what lyf[e] þat he be—  
 God and yuel, lasse and more,

715 wit] sy3t D. ilore] for lore A<sub>2</sub>DH<sub>1</sub>. 716 wole] sal D. telle] þe tell A<sub>2</sub>. and] om. A<sub>1</sub>A<sub>2</sub>, how and D. 716 reads in H<sub>1</sub> and R: I wil 3ow telle whi & wharfore. 3ow] þe R. 717 gostli] pi gostly D. siht] witte H<sub>1</sub>. witerliche] sikerlyche D, vtterlyche H<sub>1</sub>. 718 Man is þi resoun] Is þi reson man H<sub>1</sub>. sikerliche] soþelyche D. 719 Wher-þurw] wheire A<sub>2</sub>R. 720 boþe] om. A<sub>2</sub>, boþe þe DR, þer bi H<sub>1</sub>. and] and eke þe D, and þo R. 721 shed] partye H<sub>1</sub>. to] om. DH<sub>1</sub>. eueri] alle þi R. dede] stede A<sub>2</sub>H<sub>1</sub>. 722 Bitwene] Hyt wene D, bytwy3 R. 723 And whan] When A<sub>2</sub>. mannes soule] man is A<sub>2</sub>. ful iwis] foule es D, fylid is H<sub>1</sub>, I wis R. 724 þurw dedli] And þorou3 A<sub>2</sub>, þorow þe fende and H<sub>1</sub>. ifiled is] fouled es D, I wisse H<sub>1</sub>, fyled is R. 725 His knowelaching] Here knowlagyng D, gostly knowyng H<sub>1</sub>, his knowing R. al gon] agone A<sub>2</sub>, al agone D. 726 ne] nor A<sub>2</sub>. 727 Wherefore þe] þerfor þe sori H<sub>1</sub>. 728 ne may] maye H<sub>1</sub>R. ne he ne] nouþer he ne A<sub>2</sub>, ne noþer he H<sub>1</sub>, ne he R. 729 ariht] riht A<sub>1</sub>R, ry3t wel H<sub>1</sub>. ise] see A<sub>2</sub>R. 730 he] þat he R. 731 pisternesse] derkenes A<sub>2</sub>, þe derknesse D, þe sternesse H<sub>1</sub>, merkenes R. 732 filþe] fylyng R. 733 Ac] Bot A<sub>2</sub>H<sub>1</sub>R, And D. he] þoo R. 734 oþer] childe or R. 734 reads in H<sub>1</sub>: Be he man mayde or wyfe. 735 serueþ] serued D. on eorþe] euer A<sub>2</sub>, in erþe H<sub>1</sub>. 736 is] om. D. swiþe] ful H<sub>1</sub>R. 737—740 are omitted in H<sub>1</sub> and R. 737 se] sene D. 738 is omitted in D. 739 and] oþer D. and] oþer D.

<sup>1</sup> MS. A<sub>1</sub> has here.

The Al- mighty guideth him	Al he knoweþ þurw godes lore ;	740
	¶ For widinne him is god almiht	
	And 3eueþ him grace of gostly siht	
	To sen and knowe in his mod	
	þe longe lyff, þat is so god,	744
to fear the day of eternity.	And þe drede of domes-day,	
	And þe pine þat lasteþ ay,	
	Wher-þurw hij sholen þe more drede	
	And flen sinne in al here dede.	748
	¶ Here 3e muwen se þe wrong	
	And knowe, wher-on [hit] <sup>1</sup> is long,	
	þat sinful man may noht se	
	Hise giltyes, þou[h] þeih <sup>2</sup> grete be.	752
	¶ Listneþ nouþe to my speche,	
Needful is desire after righteous- ness, therefore	And of nedful þing i wole 3ou teche.	
	Off holi churche it is þe lore,	
	þat spekeþ to alle, lasse and more,	756
	And seiþ : ‘ Man, while þu miht liue, Loke þat þu be oft shriue.’	
at once	¶ Anon, so þu hast sinne wrouht,	
	While it is newe in þi <sup>3</sup> þouht,	760
proceed to confess.	Anon to shrifte þat þu gange, <sup>4</sup>	
	Ne dwelle þu noht þerwid to longe ;	45 d
	For, if þu dost, þu miht wel wite,	
	þat sumwhat shal be forȝete, <sup>5</sup>	764
	Wher-þurw þu miht be blamed,	
	And at þe dom sore ashamed.	
	¶ þerfore, man, while þu miht liue,	

De Con-  
fession

742 And 3eueþ him] þat is R. 743 sen and knowe] know ande to se D. 747 hij sholen] þei scholen A<sub>2</sub>R, he sal D, þei haue H<sub>1</sub>. 748 And] to R. flen] flye H<sub>1</sub>. in] and A<sub>2</sub>, bi H<sub>1</sub>. here] his (nede has been crossed out after his.) D, maner H<sub>1</sub>. dede] rede H<sub>1</sub>. 749 3e muwen se] we mow sene D. þe] boþ ryȝt and H<sub>1</sub>. 750 knowe] se R. long] alange A<sub>2</sub>. 751 þat] And D, þe H<sub>1</sub>. may] om. D. 753 nouþe] now H<sub>1</sub>R. 754 of nedful] mede H<sub>1</sub>, nedeful R. wole 3ou] sal þe D, wil þe R. 755 churche] clerge D. 756 lasse] boþ lasse H<sub>1</sub>. 757 miht] may DR. 758 oft] clene R. shriue] Iscryue A<sub>2</sub>H<sub>1</sub>. 759 Anon so] als sone as R. wrouht] I wrouȝt A<sub>2</sub>DH<sub>1</sub>. 760 While] þe whyle D. 761 Anon] On on D. þat] loke þat H<sub>1</sub>. 762 þu] om. A<sub>2</sub>. noht þerwid] þerwith nauȝt D. 763 miht] maist A<sub>2</sub>, may DR. 764 sumwhat] som gylt D. shal be] þu myȝte H<sub>1</sub>. forȝete] for ȝete of hit R. 765 miht] maiste DR. 766 sore] þerof D, ful sore R. 767 miht] mayȝt DR.

<sup>1</sup> MS. A<sub>1</sub> has his.<sup>2</sup> MS. D has þay þay.<sup>3</sup> MS. A<sub>1</sub> reads þi þi.<sup>4</sup> Read gonge.<sup>5</sup> Read forȝite.



- Loke, þat þu be [clene]<sup>1</sup> shriue, 768  
 Wid sorwe of herte and repentaunce,  
 And of þe prest tak þi penaunce.  
 þis is a riche medicine, Penance from  
 Hit shildeþ man fro helle pine. 772 the priest is-  
 A betre þing was neuere founde,— healing  
 For hit may hele dedli wounde— for deadly  
 And, who-so euere wole hit craue, wound.  
 Wid-uten cost he may hit haue. 776  
 ¶ Man, ne lat hit for no shame,  
 Last þu falle þerfore in blame.  
 If þu nilt for shame [shewe] hit her,  
 Hit shal ben shewed elle[s]wher<sup>2</sup> 780 and all the  
 To alle þe shaftes þat euere were, creatures  
 And alle þei sholen sen and here. that ever  
 were shall  
 see and hear.  
 Nichil absconditum,<sup>3</sup> quod non sciatur,  
 nec occultum, quod non reueletur,<sup>4</sup>  
 And þer-of þu shalt haue shame  
 And þer-to wel muche blame. 784  
 Tweye manere shame men fint in boke,  
 Who-so wole þerafter loke :  
 þat on goþ to dampnacioun ;  
 þat oþer, to sauuacioun. 788  
 ¶ 3if 3e wole wite hou hit be,  
 Sitteþ stille, and herkneþ me :

768 shriue] I schryue A<sub>2</sub>DH<sub>1</sub>. 769 of] at þyne A<sub>2</sub>. 770 þe] þy A<sub>2</sub>. 771  
 riche] aryzt D, a good & ryche H<sub>1</sub>, rightful R. 772 man] þe right wys man  
 D. helle] om. D. 773 was] nas A<sub>2</sub>. founde] ifounde A<sub>2</sub>DH<sub>1</sub>. 774 may hele]  
 makes holle R. 775 who-so] he þat H<sub>1</sub>. 777 ne] no D. lat] late þou A<sub>2</sub>,  
 leue H<sub>1</sub>. hit] þou R. 778 falle þerfore] þerfore falle R. blame] gret blame  
 D. 779 nilt] lette H<sub>1</sub>, wilt not R. shewe] om. A<sub>1</sub>, to shew H<sub>1</sub>. hit] hem  
 H<sub>1</sub>R. 780 Hit] þei H<sub>1</sub>R. elles] als H<sub>1</sub>. 781 shaftes] creatures D, folke H<sub>1</sub>,  
 men R. 782 And] om. D. sen] hom se R. and here] it þer D. Latin :  
 absconditum] occultum D, optatum H<sub>1</sub>. sciatur] reueletur H<sub>1</sub>R. occultum]  
 absconditum H<sub>1</sub>. reueletur] sciatur H<sub>1</sub>R. 783 þer-of] þeire A<sub>2</sub>, þerof þen R.  
 784] wel] ful R. 785 manere] maner of DR. 787 þat on] þe tone D. 788  
 þat oþer] þe toþer D. to] vnto D, goþ to H<sub>1</sub>. 789 3e wole wite] he wytt D,  
 þu wilt wite H<sub>1</sub>R. hou] what H<sub>1</sub>. hit] þis may R. 790 me] to me A<sub>2</sub>.  
 790 has the following readings in D and in H<sub>1</sub>R (l. 328) :

Harkenep alle now to me D.  
 Herken & I wil telle þe H<sub>1</sub>R. (l. 328)

<sup>1</sup> MS. A<sub>1</sub> has ofte.

<sup>2</sup> MS. A<sub>1</sub> eller wher.

<sup>3</sup> MS. A<sub>1</sub> Nichil absconditum.

<sup>4</sup> MS. A<sub>1</sub> releuetur.

True shame,	¶ Man, pouh þu haue sinne wrouht	46 a
	In word, in dede, and in pouht,	792
in regret and sorrow,	If þu art þiself þerof ashamed, And at þin herte sore agramed,	
	¶ And ne sparest for shame ne for eiþe,	
craves par- don,	þat þu hit nilt in shrifte seiþe, Off god þu miht wel liht[e]liche	796
Forgiveness wiis	Forþifnesse haue, sikerliche. þis ilke shame, be my croun,	
eternal heaven.	Draweþ al to sauacioun.	800
False shame	¶ þat oþer shame so is þis :	
	3if a man haþ don amis And foule sinne[s] <sup>1</sup> haþ iwrouht, And wole for shame shewe hem noht	804
	In his shrifte to þe prest, He wrappeþ sore Iesu Crist. Forþifnes, iwis, ne tit him neuere, But in helle to brennen euere.	808
fears to show guilt.	¶ Whi artu more ashamed to speke A word, þan godes heste to breke ?	
This wicked shame brings death.	þis is foule, wicked shame, þat bringeþ sinful man in blame.	812
	þe lore þat comeþ out of godes moup, To alle men hit sholde be coup :	
	<b>Auamini, et mundi estote.</b> Iesu spak and seide ene :	

*De Pœni-  
tentia.*

791 pouh] 3ef A<sub>2</sub>DR. sinne] foule synne A<sub>2</sub>D. wrouht] Iwrouzt A<sub>2</sub>D, don H<sub>1</sub>R. 792 and] oupere A<sub>2</sub>, or D. 792 reads in H<sub>1</sub> and R: Lophly & fele manyoon. fele] foule R. (Cp. l. 838 in A<sub>1</sub>.) 793 þiself þerof] þyself A<sub>2</sub>, þerof H<sub>1</sub>. 794 at] in D. sore] þerof D. 795 ne] om. R. for] ne for D, not for R. shame ne for eiþe] loue ne ay R. 796 þat] But þat H<sub>1</sub>. hit nilt] nylt it A<sub>2</sub>D, wilt H<sub>1</sub>, hom wilt R. 797 þu] þat H<sub>1</sub>, om. R. miht] may D, þen may þou R. wel lihteliche] lightly R. 798 sikerliche] wele sykerlyche A<sub>2</sub>, sikerly R. 800 al] þe R. 801 þat] þe D. so is þis] soch it is A<sub>2</sub>, for soþ is þis H<sub>1</sub>, for sothe hit is R. 802 3if] 3if þat D. 803 foule] many fowle H<sub>1</sub>. iwrouht] wrozt DH<sub>1</sub>R. 804 wole] nyl A<sub>2</sub>D. hem] it D. 807 iwis] om. D. ne tit him] tydeþ hym A<sub>2</sub>R, ne tydde D, tidde hym H<sub>1</sub>. 808 to brennen] to brynne for A<sub>2</sub>, to wou D, fyre burne for H<sub>1</sub>, fire brenne R. 809 more] nere D. to speke] a word to speke A<sub>2</sub>. 810 A word þan] þane þou art A<sub>2</sub>. to] for to D. 811 is] is þe A<sub>2</sub>D, ilke H<sub>1</sub>R. 812 þat] om. H<sub>1</sub>R. sinful] a synful H<sub>1</sub>. man] men A<sub>2</sub>D. in] in gret D, to H<sub>1</sub>, in mikel R. 813 out] om. A<sub>2</sub>. *The manuscript continues with the Latin following 814 in H<sub>2</sub>.* 815 Iesu] Iesu Criste D, Thus Iesu H<sub>2</sub>. and seide] to hem al DH<sub>1</sub>. ene] euene A<sub>2</sub>H<sub>2</sub>, bidene DH<sub>1</sub>.

<sup>1</sup> MS. A<sub>1</sub> sinneþ.

- ‘Wassheþ ou, and beþ clene.’ 816 Wash there-  
from.  
Kindeliche ofte men seþ,  
Wid water men wassheþ, þat foule beþ,  
¶ And<sup>1</sup> hot water, be þu bold,  
Makeþ clannere þan doþ cold. 820  
Al þis i seie sikerliche, 46 b  
For to speken openliche,  
¶ What hit is for to mene :  
‘Wassheþ ou, and beþ clene.’ 824  
Summe wassheþ, ac noht ariht,  
For þe clannere beþ hij no wiht.  
þe hote teres of mannes eiȝe<sup>2</sup> Weep, and  
Makeþ clannere þan any liȝe. 828  
Many on wepeþ for his misdede,  
Ac to do sinne noht hij ne drede : leave sin.  
¶ He weneþ, wasshe him wid þat water,  
And he is foul neuere þe later. 832

816 beþ] be ȝe made H<sub>1</sub>. 817 Kindeliche] Kendely H<sub>2</sub>R. ofte men] oftentyme men H<sub>1</sub>, merne ofte tyme H<sub>2</sub>, of men R. 818 wassheþ] wasshe hem H<sub>1</sub>. 819 and 820 are inserted between 828 and 829 in H<sub>2</sub>. 819 And] For H<sub>2</sub>. 820 Makeþ] wasshis R. doþ] þe A<sub>2</sub>DH<sub>2</sub>, dos þo R. 821 Al] And al H<sub>1</sub>. þis i] I hyte H<sub>2</sub>. sikerliche] sekerlye H<sub>2</sub>. 822 speken] schew D. openliche] openlye H<sub>2</sub>. 823—826 are omitted in H<sub>2</sub>. 823 hit is] is hit R. 824 beþ] beþ made H<sub>1</sub>. 825 wassheþ] wasshen hom R. ac] bot A<sub>2</sub>H<sub>1</sub>R, and D. 826 For] Neuere A<sub>2</sub>. hij] þei A<sub>2</sub>DH<sub>1</sub>R. no] ne A<sub>2</sub>, nauȝt DR. wiht] white A<sub>2</sub>, ryȝt D, whiȝt H<sub>1</sub>, dight R. 827 mannes] a mannes D. 828 Makeþ] þay makeþ D, washeþ H<sub>1</sub>. 829—840 read on fol. 53 a in H<sub>2</sub>:

- Sorowe of herte and repentawnce (Cp. l. 769 in A<sub>1</sub>.)  
And for ȝowre synnyȝ doo penawnce (Cp. l. 474 in A<sub>1</sub>.)  
Shalle graunte ȝowe myghte & space  
832 Iesu cryste too sene hys face 4  
Lady crownyd. heuene qwene  
Preye for vs alle be dene  
To thy sone. kynge of heuene  
836 For hys holy namys seuene 8  
That he vs graunte. hys ryche blysse  
That we therof nott ne mysse  
And that hit soo mote bee  
840 Amen. Amen for seynte charyte 12

EXPLICIT SPECULUM GY DE WAREWYKE ]  
SECUNDUM ALQUINUM HEREMITE ]

841—1034 are omitted in H<sub>2</sub>. The manuscript ends with 840. For colophon, see the Introduction. 829 Many on] Many A<sub>2</sub>R, And noman D. his] here A<sub>2</sub>R. 830 Ac] Bot A<sub>2</sub>H<sub>1</sub>R, And D. noht] om. A<sub>2</sub>H<sub>1</sub>R, he nyl nauȝt D. hij ne] þei no A<sub>2</sub>, om. D, he hav no H<sub>1</sub>, þai han no R. 831 He weneþ] þei wene H<sub>1</sub>R. wasshe him] pay wassh hym D, to wasshe hem H<sub>1</sub>R. 832 he is] es D, ȝit þei beþ H<sub>1</sub>, þai ben R. foule] foulid R.

<sup>1</sup> In MS. A<sub>1</sub>, d is in red ink above the line.

<sup>2</sup> Read iȝe.

Whij? For 3it wole he noht sinne fle:  
Iwis, vnclene he shal be.

Ac anoper manere wasshing

Makeþ clene of alle þing : 836

Man, þouh þou haue sinne don,

Lodlich and foule many on,

¶ 3if þu hast wille to leue þi sinne,  
þat þu no more ne come þerinne, 840

Hot tears of  
repentance

Of þin eizen þe hote teres,

þat goþ adoun bi þine leres,

make har-  
mony  
between thy  
soul and God.  
They cleanse  
from sin.

Hij wolen make god acord

Bitwene þi soule and oure lord 844

And make þe clene of þi sinne;

Wher-þurw þu miht heuene winne.

¶ Nu 3e muwe witen, what it is to mene :  
'Wassheþ ou and beþ clene ;' 848

Ac he þat wole clene be,

Certes [synne] he mot fle.

¶ Wole 3e here 3it eft sone  
Off þing þat nedful is to done ; 46 c] 852

Hit is godes owen lore,

þat spekeþ to alle, lasse and more :

Ambulate, dum lucem habetis, ne  
tenebræ vos<sup>1</sup> comprehendant.

*De non Tar-  
dando Con-  
verti ad Do-  
minum.*

Haste, lest

'Go, man, while þat þu hast liht,

night sur-  
prise.

Lest þe of-take þe derke niht.' 856

Life is day :  
death is  
night.

þi lyf, man, is cleped liht,

And þi deþ þe derke niht.

833 Whij] *om.* R. 3it wole he] 3if he nyl D, þei wil H<sub>1</sub>, if þai wil R. fle] and fle A<sub>2</sub>, flye H<sub>1</sub>. 834 he shal] sall he D, þei shulle H<sub>1</sub>R. 834 reads in A<sub>2</sub>: He was vnclene so schall he be. 835 Ac] Bot A<sub>2</sub>H<sub>1</sub>R, And eke D. 836 Makeþ] Clense D. 837 þouh] if R. don] idone D. 838 Lodlich] Dedelyche (*Cp. l. 792 in H<sub>1</sub>R.*) D, lodely R. (*The last word of line 838 is lost through a hole in the parchment in D.*) 839 leue] lete D. 840—845 are omitted in A<sub>2</sub>. 840 no more] more D. ne] *om.* H<sub>1</sub>R. come] falle R. 843 Hij] þay DH<sub>1</sub>R. god] a good H<sub>1</sub>. 846 miht] salt D. 847 3e muwe] may þou R. it is] is R. 848 beþ] be 3e made H<sub>1</sub>. 849 Ac] Bot A<sub>2</sub>H<sub>1</sub>R, And D. he] 3e R. 850 synne] sum what A<sub>1</sub>A<sub>2</sub>R, deedly synne H<sub>1</sub>. he] 3e R. mot] moste A<sub>2</sub>H<sub>1</sub>R. fle] flye H<sub>1</sub>. 851 eft] after R. 852 Off] One R. nedful] medeful D. to] to be H<sub>1</sub>. 853 godes owen] Iesu Criste D. 854 þat] *om.* D. alle] al men H<sub>1</sub>. 855 þat] *om.* A<sub>2</sub>H<sub>1</sub>R. 856 of-take] ouere take A<sub>2</sub>H<sub>1</sub>R. 857 is cleped] I clepe þi D, is cald þi R. 858 þe] is þe A<sub>2</sub>, þi D.

<sup>1</sup> MS. A<sub>1</sub> te tenebre nos.



- While þu art on liue, þu miht worche  
 Godes werkes of holi churche,<sup>1</sup>  
 And, certes, whan þat þu art ded,  
 þanne maitou don noþer god ne qued.
- ¶ þerfore, man, i warne þe,  
 While þu miht gon *and* se,  
 In gode weyes sped þe faste !  
 Lef, þe niht þe wole agaste,  
 And sikerliche widoute nay,  
 At þi dei[i]ng<sup>2</sup> shal ben þi domesday,  
 For þere shal ben irekened al  
 þat euere distu, gret *and* smal.  
 þere þu shalt knowe *and* se  
 God or yuel, wheiþer it be,<sup>3</sup>  
 And þanne, par aunter, wo[lde]stu fain  
 Biginne to worche *and* turne aȝein ;
- ¶ Ac, certes, þu ne shalt noht go,  
 Ac riht after þu<sup>4</sup> hast do,  
 þu shalt fonge verreement  
 þare þi rihte iugement.
- Et ideo ambulate, dum  
 lucem habetis.**
- Deþ is gilour swiþe strong  
 And gileþ many on euere among,  
 þerfore worch, while þu mait,
- 860 While it is day,  
 do works of love.
- 864 Speed fast.  
 The dark night brings terror.
- 868 Then shall be counted all thy deeds.
- 872
- 876 As thy deeds, shall be thy judgment.
- 46 d
- 880 Death is a deceiver, and deceives many, therefore

859 þu miht] *and* may D, þow maiste H<sub>1</sub>R. 860 Godes werkes] To don warkes D, Good warkis *and* lawful H<sub>1</sub>. 861 þat] *om.* A<sub>2</sub>DH<sub>1</sub>R. 862 þanne maitou] þou mayȝt D. don noþer] nouþere do A<sub>2</sub>DR. ne] nor A<sub>2</sub>. 864 While] þe while A<sub>2</sub>, þat while D, whil þat R. þu miht] mayȝt þou D, þow maiste H<sub>1</sub>R. 866 Lef] Les A<sub>2</sub>, Laste DR, Els H<sub>1</sub>. þe wole] wil þe R. 867 And] For D. 869 irekened] rekenyde A<sub>2</sub>R, rekene D, rekkend H<sub>1</sub>. 870 distu] dedest þou A<sub>2</sub>, þou diste H<sub>1</sub>, þou didist R. *and*] or A<sub>2</sub>D. 872 or] *and* A<sub>2</sub>, oþer D. it be] þay benn D. 873 And þanne] þen H<sub>1</sub>. woldestu] þou woldest A<sub>2</sub>, noldest þou D. 874 Biginne] By D. 875 Ac] Bot A<sub>2</sub>H<sub>1</sub>R, And D. ne] *om.* DH<sub>1</sub>R. noht go] so A<sub>2</sub>, not soo H<sub>1</sub>R. 876 Ac] Bot A<sub>2</sub>DH<sub>1</sub>R. þu] þat þu A<sub>1</sub>R. 877 shalt fonge] schalt A<sub>2</sub>, afong D, shalt fynde þere H<sub>1</sub>, shalt take R. 878 þare] Fong þeire A<sub>2</sub>, For soþ H<sub>1</sub>. rihte] *om.* A<sub>2</sub>, owen H<sub>1</sub>, rightwis R. 879 gilour] a gylour A<sub>2</sub>. swiþe] *om.* A<sub>2</sub>. 880 gileþ] be gyle D, bigiles R. many on] man A<sub>2</sub>D (D has an erasure of m before man.), many men (The e in men is defective through a small hole in the parchment.) H<sub>1</sub>. 881 worch] man worch A<sub>2</sub>, *om.* D. while þu mait] while mayt D, with out cessyngis H<sub>1</sub>, whil þat þou maght R.

<sup>1</sup> Read wirche : chirche. <sup>2</sup> MS. A<sub>1</sub> deijng.

<sup>3</sup> wheiþer it be is written on erasure in MS. A<sub>1</sub>. <sup>4</sup> MS. A<sub>1</sub> þat þu.

For sodeyneliche þu miht be caiht.

Enitium sapientiæ,<sup>1</sup> timor domini:

*De Timore  
Domini.*

fear God,

‘Drede of god in alle<sup>2</sup> þing

Off wisdom is þe biginning;’

884

but not in  
dread,

And many hauen of god drede,

Ac noht for loue of his godhede,

But last þei sholde for here gilt

In-to strong pine ben ipult.<sup>3</sup>

888

¶ Hit fareþ bi swiche, i vnderstonde,

As hit doþ here bi þe bonde :

as the bonds-  
man before  
his lord.

þe bonde nele noþer loude ne stille

Don noht azein his lordes wille—

892

Ac þat nis for loue ne for acord,

þat he haþ toward his lord—

For, if he dede, he wot wel,

He sholde lese of his catel ;

896

And ȝit hit fareþ bi man also,

þat spareþ more sinne to [do]<sup>4</sup>

Fear the

For þe doute of gret pining,

King of  
Heaven,  
so that

þan for þe loue of heuen king.

900

¶ It is noht euel so to biginne,

thou mayst  
catch grace

For drede of pine to late þi sinne,

For sone after he may kacche grace

To bipenke him on godes face,

904

Hu murie hit were, to haue þe siht

47 a

Off godes face, þat is so briht !

882 For] Wyrche gude for D. miht be] may be A<sub>2</sub>R, mayt D, miȝt han þyn H<sub>1</sub>. caiht] endyngis H<sub>1</sub>. 884 is þe] þis is þe first A<sub>2</sub>. 885 And many hauen of] And many on hape of DR, Man haue euer H<sub>1</sub>. drede] in drede H<sub>1</sub>. 886 Ac] Bot A<sub>2</sub>R, And D, For H<sub>1</sub>. noht for loue] lesingis of H<sub>1</sub>. 887 But] And H<sub>1</sub>. last] lat A<sub>2</sub>, þat R. þei sholde] þei shullen D, þat þou shalt H<sub>1</sub>. here] paire D, þi H<sub>1</sub>. 888 strong] om. A<sub>2</sub>. ipult] pute D, plyte H<sub>1</sub>, pilt R. 890 As] Also A<sub>2</sub>. þe] a H<sub>1</sub>. 891 nele] wil H<sub>1</sub>R. noþer] neuere A<sub>2</sub>. 892 noht] om. H<sub>1</sub>, oȝht R. *The manuscript ends with 892 in A<sub>2</sub>.* 893 Ac] and D, But H<sub>1</sub>R. nis] es DR, nowþer H<sub>1</sub>. for] for no DR. ne for] no for no D, ne for non R. 894 toward] to R. 895 wot] wote ful D, wist hit R. 896 sholde lese] lese suld D. 897 ȝit] riȝt D. 898 þat] om. D. spareþ] lettes R. to] for to D. 899 þe] om. R. 900 þan] om. H<sub>1</sub>. þe loue] loue DR. 901 biginne] gynne DH<sub>1</sub>. 902 late þi] lete D, leue H<sub>1</sub>, leene his R. 903 sone after he may] he may sonn aftyr D, soon after þou myȝt H<sub>1</sub>. 904 bipenke] be þenke DR. him on] hym of DR, þe in H<sub>1</sub>. 905 þe] a D, þat H<sub>1</sub>. 906 godes] þat D, his H<sub>1</sub>. so briht] bryȝt so H<sub>1</sub>.

<sup>1</sup> MS. Inicium sapiencie.

<sup>2</sup> MS. A<sub>1</sub> al alle.

<sup>3</sup> Probably read ipilt. See l. 239.

<sup>4</sup> MSS. A<sub>1</sub>A<sub>2</sub> have go.



- ¶ And so he shal casten his loue  
 To Iesu Crist, þat is aboue, 908  
 And leten and flen sinful dede,  
 Boþe for loue *and* eke for drede.  
 Ac, who-so wole don be my lore,  
 Iwis he shal spare more, 912  
 To flen sinne day and niht,  
 For drede to lese þat faire siht  
 ¶ Off godes face, þat is so cler,  
 Off whom we han al oure power, 916  
 þan for drede of any wo,  
 þat any þing mihte hem do.  
 ¶ Leue frend, herkne to me,  
 And more i wole speke to þe ; 920  
 For *in* þe godspel i wole rede  
 Off þe uertu of almesdede.  
 þin almesse þu shalt forþ puite,  
 And spare hit noht, þouh hit be luite : 924  
 [In þe godspel it es write,  
 I sal, man, þat þou it wite.]  
 God seiþ þus *in* his lore :  
 ‘ Man, if þu miht ȝeue no more 928  
 ¶ But a dishful of cold water,  
 þu shalt hit ȝeue neuere þe later  
 Wid gode wille *and* wid charite,  
 And ful wel it worþ ȝolden þe.’ 47 b 932  
 And, whan þu shalt haue þank *and* mede  
 For so litel an almesdede,  
 ¶ Siker maitou þanne be,  
 If þu ȝeuest muche *in* charite 936  
 To god, þu miht þe betre spede,

to flee the  
evil world,

lest thou lose  
the sight  
of God's glori-  
ous face.

Be piteous  
to the poor

Put forth  
alms.

Give but a  
cup of cold  
water in love,

and it will re-  
ward thee.

907 so] þus D. he] *om.* R. shal] may þen H<sub>1</sub>, þen shal he R. 908 is] syttes DR. 909 leten and flen] lete flene D, leue *and* flye H<sub>1</sub>, leue & fle alle R. 910 eke] *om.* H<sub>1</sub>R. *The manuscript ends with 910 in H<sub>1</sub>.* 911 Ac] and D, But R. 912 spare] lett R. 913 day] bothe day R. 915 Off] And of D. 916 Off] And of D. 917 any] oure R. 918 mihte hem] hym myȝt (*over erasure*) D, vs might R. 919 herkne] herken now D. 920 more i wole] meche I sal D. 921 þe godspel i wole] þis boke I sal D, þo gospel as we R. 923 almesse] almes dede R. 924 1st hit] *om.* D. 925 *and* 926 *are omitted in* A<sub>1</sub>R. 930 shalt hit ȝeue] putt hit forth R. 931 wid charite] in pyte D, charite R. 932 worþ] wroþ D, bes R. ȝolden] iȝolde D. 933 whan] hou D. haue þank *and*] be þenke for þat D. 935 maitou þanne] þen may þou R. 937 To] Tho D. miht] salt D.

- And þe more shal ben þi mede.  
 Enes i it vnderstod,  
 þat in almesdede is double god : 940
- ¶ It fordop sinne, wite it wel,  
 And hit wole eche þi catel.  
 And, if þu art her-of in drede,  
 Hu hit mihte so be in dede, 944
- This learn of  
 old law. A god witnesse i wole drawe,  
 On ensaumple of þe olde lawe.
- ¶ Holi writ, þat wole noht lize,  
 Spekeþ of þe profete Eliþe, 948
- Christ sent  
 Elijah to a Hou Iesu Crist, houre lo[ue]rd swete,  
 Spak to Eliþe þe profete.
- widow to  
 impart to her  
 this twofold  
 virtue. To a pore widewe he him sende,  
 Here beyþere lyf [for]<sup>1</sup> to amende. 952
- He seide : ' Eliþe, þu shalt fare  
 In-to Sarepte and wone þare.
- ¶ þer is a widewe, þat shal þe fede,  
 And i wole ȝelde wel hire mede.' 956
- Elijah ¶ þe profete Helie began anon 47 c  
 Forþ in his weie for to gon.  
 At þe ȝate of þe cite þe widewe he mette,  
 And faire anon he hire grette. 960
- met the  
 widow, and  
 asked for He bad hire for godes loue,  
 þat us alle sit aboue,
- water and  
 bread,  
 to help him  
 to live. A di[sh]ful<sup>2</sup> water she sholde him ȝiue,  
 For to helpen him to liue. 964
- ¶ þe widewe seide, she wolde fain,  
 And to serue him she turne aȝe[i]n.  
 After hire he gan to crie,  
 And bad hire þat she sholde hie. 968
- ' Do,' he seide, ' be my red,

938 more] more hym D. 939 i it] hit I R. 939 reads in D: Twys . I  
 anderstand. 940 þat in] In R. 944 so be] be so DR. 945 A] I R. wole]  
 sal D. 946 On ensaumple of þe] In þe sample in D. 947 þat] om. R. wole]  
 nyl D. lize] be leis R. 948 Spekeþ] It telleþe D, þat spekes R. 951 To]  
 And to D. he] om. D 952 beyþere] pore D, bothus R. for to] to A<sub>1</sub>R. 954  
 wone] lye D. 955 shal þe] þou sal D, wil þe R. 956 i wole] sal D. wel]  
 her ful wel R. 958 in] on R. 959 þe] þat R. 962 alle sit] sittes alle R.  
 963 dishful] disful of DR. she] he R. 964 2nd to] vnto D, for to R. 967  
 he gan] began D, he bygan R. 969 be] after D.

<sup>1</sup> for is supplied from D.

<sup>2</sup> MS. A<sub>1</sub> has difful.



- Bring me wid þe a shiue bred !'  
 þe widewe him answerede<sup>[de]</sup><sup>1</sup> anon :  
 'Siker,' she seide, 'bred haue i non,  
 Ne noht, þat i mihte þe ȝiue,  
 For to helpe þe to liue,  
 ¶ But an handful mele in o picher  
 And a litel oyle, þat is cler,  
 þat i mot make of mete here  
 To me and to my children ifere ;  
 And seþþe we moten deie in sore,  
 For mete haue we no more.'  
 ¶ þe profete hire answerede þo :  
 'Abid,' he seide, 'er þu go !  
 First, þer-of mak me mete,  
 And, whan þat i hit haue iete,  
 Off þat, bileueþ, þu shalt make  
 For þe and for þi children sake.'  
 ¶ þis seli widewe þo wel sone  
 Grauntede<sup>2</sup> wel al his bone :  
 For his loue, þat him pider sende,  
 Hire litel mete she wolde spende.  
 þo þe profete þis iseiþ,  
 His eȝen he kest to god on heih :  
 To him he made an orysoun,  
 And anon god putte his fuisoun  
 Vp-on hire mele in hire picher  
 And on hire oyle, þat is cler.  
 ¶ þo seide anon þe profete  
 To þe widewe wordes swete :<sup>3</sup>
- 972 The widow  
had nothing
- 976 but a handful  
of meal and  
some oil.
- 980 She would eat  
and die.
- 47 a Elijah said :  
'Give me  
first.
- 984 What re-  
mains, use  
for thyself.'
- 988 The good  
woman
- brought him  
food.
- 992 Then the  
prophet  
turned his  
eyes to God.
- Abundance  
came upon  
the meal and
- 996 the oil.
- He said  
sweet words :

970 Bring] And brynge D. me] *om.* R. shiue] schyne D, shyuer of R. 971 him] þo D, *om.* R. 973 noht] nauȝt elles D. þe ȝiue] ȝeue D. 974 2nd to] for to D. 975 mele in o] of mele in a R. 977 of] in D, on R. here] now here D. 978 to] *om.* R. ifere] in fere DR. 979 deie in] die R. 980 haue we] ne haue D. 981 hire answerede þo] vnswe rid hyr so R. 982 Abid] And badde her D, I bid þe R. 983 þer-of] he said D. 984 i hit] hit I R. iete] hete R, ete R. 985 bileueþ] þat leueþ R. 987 þis] þe DR. þo wel] þen ful R. 988 al] to do R. 989 him pider sende] Iudas solde R. 990 she] he (*perhaps for ho of* L. 963) D. she wolde spende] shewe ho wolde R. 991 þo] When R. iseiþ] hym seghe R. 992 he kest to god] to god he kast R. 993 made an] mende his D. 995 hire] þe D. 996 on] in R. is] was so D, was R. 997 þo] þen R.

<sup>1</sup> MS. D reads answerd. <sup>2</sup> MS. A<sub>1</sub> has an crasure after t.

<sup>3</sup> 998 and 999 are over crasure in MS. A<sub>1</sub>.

'Fear not.	'Ne dred þe noht, womman, in þi þouht!	
thy meal shall not diminish: thy oil shall increase.'	þi mele ne shal wante noht, And þin oyle shal waxen: sikerli þi lome shal noht ben empti.'	1000
	¶ Gret plente hadde þe widewe þo, While she liuede euere mo.	1004
This proves, that in alms- deed lies two- fold good. It removes sin, so that thou mayst win heaven. It adds to earthly goods.	Now þu miht knowe in þi mod, þat in almesse dede is double god: Almesdede for[doþe þi synne], And þer-þur[w] [men may heuen wyn[ne]]; And þi god sh[al multiplie], So seiþ þe bok, [þat nyl nauȝt lye].	48 a 1008
God says: 'Give, and men shall give to thee.'	¶ þe godspel sei[þe to þe and me]: '3if and men sha[l ȝefe þe].' In anoþer stede, [I haue wytnesse], þat god self se[ide] [in soþenesse]: 'Al þat þu dost [for loue of me] To þe leste of m[yn meyne], Riht to my-sel[fe, wete it wele], þu dost þi pres[ent euery dele].'	1012 1016
Be glad in thy gift:	¶ Glad maitou [be þan in þi þouȝt], Also ofte as þ[ou maytȝ ȝeue ouȝt], For, þu miht [wele vnderstande], <sup>1</sup> þu takest hit [gode with þi honde]; For godes w[orde in soþenesse] þer-of bereþ [gude wyttnes]:	1020 1024
thou takest it to God with thy hand.	'A man [may] <sup>2</sup> b[e nouȝt to quede], Iesu Crist for to [fede];' For þer-wid þu [myȝt wele spede] And heuene h[au]e vnto þi mede].	1028
Thou art not too vile to feed Christ.		
Eternal joy will be thine.		

999 Ne] no D. þi] om. D. 1000 ne] om. DR. wante] wane D, want right R. 1001 waxen] wereyn D. 1002 þi] and þi R. 1004 While she] And þe while ho D, whil þat ho R. 1005 miht knowe] knowest R. in] wele in D. 1006 þat] om. R. 1007—1031 are defective in A<sub>1</sub>. The page has been cut through the middle of folio 48 a. Folio 48 b is wanting. The lines have been completed from MS. D. 1007 þi] om. R. 1008 men] þou R. 1010 nyl] wil R. 1011 þe] For þe D. 1014 self] hym selfe D, hym R. seide] saies R. 1015 for] for þo R. 1018 euery] ilk a R. 1019 be þan] be R. 1020 Also] Als DR. 1021 miht] maytȝ D, may nowe R. 1022 with þi] in his R. 1024 þer-of bereþ] Berþe þer of D. 1025 A] þer fore R. may] om. R. quede] gnede R. 1027 þer-wid þu myȝt] þou may þer with R. 1028 haue vnto] blis gete to R.

<sup>1</sup> Read vnderstonde.<sup>2</sup> man man is in MS. A<sub>1</sub>.

To þa[t] blisse [he] [vs bryng],  
 þat is king [ouer all[e] þyng],  
 ¶ And ȝeue us [grace, while we be here],  
 [To serue hym *and* hys moder dere  
 In trowþe, loue, *and* in charite.  
 Amen. Amen. So mot it be.]

Almighty  
 King,  
 show grace  
 to us,  
 that we may  
 serve Him!  
 Amen. Amen.

1029 he] *om.* A<sub>1</sub>D. 1030 king] lord R. 1031 ȝeue] he gefe D. 1032—1034,  
*through loss of fol. 48 b, are not found in A<sub>1</sub>. The text follows fol. 179 b in D.*  
 1032 and hys moder dere] þat vs boght dere R. 1033 trowþe] trewe R. in]  
*om.* R. *The colophon reads in R: EXPLICIT HIC SPECULUM VTILE ISTIUS*  
 MUNDI.





## VITA.

I, GEORGIANA LEA MORRILL, daughter of the Reverend Abner MacDonald and Ann Hussey Morrill, was born in Bolivar, Tennessee. My earliest educational training was acquired at private schools of New York and was followed by two years (four semesters) at Cook Academy in preparation for college. In September 1878 I entered the Freshman Class of Vassar College, and having completed regular prescribed courses occupying four years (eight semesters), I received in 1882 the Baccalaureate Degree (*Artium Baccalauream*) conferred by that institution. In 1888—89 I was graduate student at Bryn Mawr College. In 1889, on presentation of a dissertation entitled *Teutonic Antiquities in Exodus and Daniel*, and after examination on the work represented by two years (four semesters) of graduate study in English and Germanic philology, with specific attention to Old English and Gothic, the Second Degree (*Artium Magistra*) was granted me by Vassar College. In 1891—92 I was graduate student of English and German at Columbia University through medium of Barnard College. Otherwise during the years 1882—92 I was occupied with teaching and study. I was instructor in the Girls' Central School, Brooklyn, and I had charge of the English Department at the South Jersey Institute and at the Norfolk College for Young Women. Among other subjects I taught Old English, Middle English including Chaucer texts, and English Literature of the Elizabethan and modern periods. In 1893 I continued the study of Germanic philology in Europe through the Universities of Zürich, Leipzig, Berlin, and Heidelberg. I was in attendance upon lectures (*Colleg*) and exercises in interpretation (*Seminar*), and, in so far as their regulations permitted, I was in immediate connection with these institutions. Early in June 1894 an arrangement of subjects (*Fächer*) was marked out for me by the Philosophical Faculty of the University of Heidelberg, preparatory for the inaugural examination for the degree of Doctor of Philosophy.

I passed several months of study in England, availing myself of the pleasure of work in various British libraries of note, among them the Library of the British Museum, the University Library, Cambridge, and the Advocates' Library, Edinburgh.

My esteemed instructors in European Universities have been as follows: Avenarius, Braune, Hoffmann, Holt, Osthoff, Roediger, Schick, Schirmer, Erich Schmidt, Sievers, Tobler, Vetter, Wundt, and Zupitza. I am also glad to acknowledge here the service of Professor Dr. Morsbach through three semesters of lectures, derived by means of private courtesy.

To each of these honoured gentlemen I beg to express sincere thanks. In many instances the name awakens a keen and deep-felt sense of personal indebtedness for generous assistance and appreciated kindness. It is my privilege to tender warm thanks to Professor Dr. Kölbing for continued interest in the successful prosecution of my studies, and for aid in many forms bestowed in an inofficial capacity since an early period of my University relationship. Obligation to Professor Dr. Sievers and to Professor Dr. Wülker is enhanced by the service of valued *Grammatik* and *Grundriss* during several years before direct connection in lecture hall. I desire further the pleasure of expressing thanks to Professor Dr. Roediger, Professor Dr. Schmidt, Professor Dr. Braune, and Professor Dr. Osthoff. For the immediate direction of my study in Germany with personal guidance and instruction I am honoured in the privilege of indebtedness to the late Professor Dr. Zupitza and to Professor Dr. Schick.







ed) # 7755

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